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July 2 1873
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Christian World.

EDITORS:

January to June, - - Rev. S. W. CRITTENDEN.

July to December, - - Rev. HENRY M. BAIRD, Ph. D.

"Preach the Gospel to every Creature—Beginning at Jerusalem."

Volume XXIV.—January to December, 1873.

NEW YORK:

PUBLISHED BY THE AMERICAN AND FOREIGN CHRISTIAN UNION,

No. 45 BIBLE HOUSE.

1873. "



12997-

JOHN J. REED, Book and Job Printer,
43 Centre St., New York.

THE CHRISTIAN WORLD.

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THE CHRISTIAN WORLD.

Vol. 24.

JANUARY, 1873.

No. 1.

EDITORIAL NOTES.

PAPAL AGGRESSION AT GENEVA.—For some months past the relations of the Pope with the Canton of Geneva have been becoming more and more disagreeable. The reason is to be found in a fresh instance of aggression on the part of the Papacy. The old free city of Geneva before its admission into the Swiss confederacy was almost exclusively Protestant; but the large rural territory which was added to it at that time to form the new canton brought in a Roman Catholic population but little inferior to the Protestant in numbers. This new element has received more than its full measure of support and countenance from the State. While the members of the Reformed Church are compelled to pay their proportion of all the taxes laid for religious as well as for strictly secular purposes, the Romanists, we see it stated, are called upon only to contribute to the support of their own worship. There has been, however, no R. C. Bishop of Geneva, the episcopal functions being discharged by the neighboring Bishop of Fribourg; and the Pope has by a compact made in 1819, acquiesced in this arrangement. Lately, however, emboldened by the rejection of the revised and more liberal constitution of Switzerland, Pius IX has ventured upon the appointment of a Bishop of Geneva without deigning to consult the cantonal authorities. This breach of treaty obligation may seem to us an affair unworthy of the attention of the government, but it is otherwise viewed by the inhabitants of a republic in which Church and State have long been united, and whose very existence has more than once been endangered by the insidious advances of Rome. To make the matter worse, the candidate chosen for the Bishopric (M. Mermillod, Roman Catholic curé of Geneva, and Bishop of Hebron *in partibus*), is a fanatical advocate of the Papal infallibility.

With becoming dignity the Council of State retaliated by refusing to recognise M. Mermillod either as Bishop or as curate, and requesting the Bishop of Fribourg to appoint a curé to the vacant charge. The latter prelate was too blind a servant of the Pope to acquiesce, and the

Government finding itself compelled either to wink at the insubordination of M. Mermillod or to act with decision, adopted the more manly course. It issued a decree regulating the relations of the Roman Catholic clergy, and conferring upon the parishes the right of appointing their own curés. At the same time it proclaimed its intention to deprive of their functions all curés who have made common cause with M. Mermillod, and to have new ones elected in their stead.

We learn by a cable dispatch that the election for members of the Grand Council, held on Sunday, November 10th, this was made a test-question. The government was sustained by a vote of 8,900 against 1,500. As there were in the canton in 1850 over 29,000 Roman Catholics to 34,000 Protestants, it is evident that a large majority of the former voted in its favor.

NEW MANIFESTATIONS OF MARIOLATRY.—In the steady progress of human enlightenment, the world has, under God, its best guarantee against the return of medieval superstition. Yet there are some errors that seem wrought into the very texture of Romanism, to such a degree that Rome cannot remove them even in its cunning endeavors to effect some accommodation with the spirit of the age. They become characteristics of the system just in proportion as their absurdity grows more and more self-evident. Such is the case with *Mariolatry*. The Immaculate Conception of the Virgin was formally received as a dogma of the Roman Catholic Church just at the moment when the Papal Power began to totter; and as that Power gradually sinks a more and more pitiful exhibition of idolatrous adoration of the Virgin is made to the world. In France, already half-infidel, pilgrimages are more and more becoming the order of the day—pilgrimages so frivolous in their character, and to shrines of such doubtful claims to popular respect, that they must unavoidably generate a still more general incredulity in all religious truth. Twenty-six years ago the imposture of “our Lady of *La Salette*” was concocted; yet, in spite of the exposure soon after made in the course of a judicial investigation, the flow of devotees to the immense temple erected on the spot where the Virgin was said to have made her appearance has never intermitted, and this year has been greater than ever before. The sale of the water from a “holy well,” said to have sprung from the tears of the Virgin, is stated by the *London Times* to have realized more than \$60,000. Scarcely inferior in ardor has been the devotion with which the shrine of “our Lady of *Lourdes*,” among the Pyrenees, has been visited by thousands; although it must be confessed that pilgrimages made easy and popular by cheap excursion trains, which the competing railways have started, lose somewhat of that halo of romance which invested the perilous travels of the weary palmer who returned scarred and weather-beaten from visit-

ing the Holy Sepulchre. It was arranged, not long since, that the children of all the orphan asylums in France, under the guidance of Romish "Sisters," should go on a single day to view the "Holy Girdle of the Virgin," said to have been brought to Auvergne centuries ago by a crusader. But we suspect that beyond the impression which the children received of a pleasant trip through France, they carried home little advantage either of a religious, or of an intellectual character.

A MIRACLE BY MECHANISM.—We quoted in the December number of the *CHRISTIAN WORLD* some telling facts respecting the barbarism of portions of the Roman States while under Pontifical rule, from a letter written by C. Osborne Ward, Esq., of Brooklyn, and published in the *New York Daily Witness*. In the same journal, of the date of December 5th, Mr. Ward contributes an account of a visit to the Roman Catacombs and to the Church of San Sebastiano which stands over one of the entrances to the subterranean passages. We extract the following account of a 'miracle' which, it appears, is only exhibited to a select few.

"The miracle of the Church of St. Sebastian is only shown to the most credulous travelers. To the resident Catholics under the spell of an Holy See, and infatuated to superstition by the awful presence of ruin and power, incredulity, alike with common reasoning, is bullied down by the deceits of both subtle inculcation and mechanical device. The common people have never until very recently dared to question either. The civilization of Rome is little in advance of barbarism in this respect. And had our hawk-eyed *cura* known that two of his credulous flock were mechanics, schooled to the detection of humbug and on the look-out for cunning knavery and device, our mesdames and senoras would have been treated to no miracle. But as dirty faces are the symbols of muddy brains in Rome, we deceived him, and are able in consequence to lay bare one of the most flagrant matter-of-fact outrages upon civilization—the device of the Ascension. . . .

"The bony functionary vanished, and in a moment it seemed to grow sombre almost to darkness. He soon returned by way of the chancel, and led us all up to a life-sized crucifix; but did not indicate to us what we must do. He left that to our faith. Ludwig's great honest mouth began to twitch, and to save him I ordered him to do the same as the rest, and watch them. As usual his *kleine Spanierin* took the lead, and we all fell solemnly upon our knees before the crucifix. The *cura* held a burning wax taper at least seven feet long; and when we arose he led us to an alcove in the opposite wall which was adorned with statuettes and frescoings. It was at the bottom of this recess that we were to behold a miracle.

"As our last manifestation of faith had dissipated all doubts as to our credulity, we were considered so far initiated as to be worthy to see these *sanctissima sanctorum*; and the wizard-like functionary grimly drew off, with his bony finger, the veil that obscured an upright case, with glass panels, in which were two fines, vertical and apparently cylindrical. They may have been square. They reached high in the church and were cased, as mentioned, with glass. Within these fines were seen crucifixes and golden statuettes, arranged so as not to obstruct the descent or ascent of the holy wonder that was to greet our eyes. At the base of the case, about five feet from the floor, was a plate of polished metal. Against this, or in close prox-

imity, the cura held his sanctified candle and bade us observe. . . . Soon the heat of the iron plate began to expand the metal spring within, and the mechanism began to work. For lo! an angelic apparition hove in view, high at the upper end of the flue on the right, directly where we had been instructed to rivet our eyes. Two of us only had committed the heresy of examining the theory of the miracle. It descended gradually on beautiful wings. The apostles stood at the foot in the attitude of doubt, and the descending Saviour seemed to invite them to examine his side and his wounded palms. Sinking behind the metal plate it lost itself to view. . . .

"The emotions that thrilled the kneeling group may be better imagined than described when the awful apparition was discovered slowly rising in the left cavity of the case. It was either the same one, having performed the perihelion of its orbit under the mechanism and behind the metal plate, or another and separate mechanism. It was slowly and gracefully, making no noise nor blunders, on its way heavenward, and was still ascending when the curtain fell. The show cost us two francs each."

THE PRIEST AS A "RAIN-MAKER."—Ever and anon some new circumstance forces itself upon our notice proving that Romanism where it is supreme educates its devotees in a superstition which differs little from heathenism. We have all heard of the African "rain-maker" who is by turns the object of slavish adulation and of bitter hatred, according as his incantations are followed by refreshing showers or by destructive storms or drought. In some parts of Roman Catholic France the parish priest holds a position almost equally unenviable. Last summer, according to the London *True Catholic*, of November, 1872, a hail-storm devastated the fields of La Châtre Langin, in the old province of Touraine, and the disaster was ascribed by the unhappy peasants to the negligence of their *curé*. Had he but performed certain ceremonies, said they, the evil would have been averted. He was especially culpable in their eyes in that he failed to bring out the great cross, whose virtues had been tested on other occasions. Inflamed with anger they burst into the church where he was officiating, and he was compelled by their riotous conduct and threats to flee for his life into the vestry room. Meantime the mob took possession of his house, and threw his effects from the windows. Any that ventured to espouse his cause were maltreated. The common cry was, "Kill the priest because he has been the cause of the hail!" Punishment has naturally been inflicted upon the perpetrators of these lawless acts; but after all it may be questioned upon whom the blame ought chiefly to rest—upon the ignorant peasants who had been taught that the priest possessed the magic secret of influencing the elements by his mummeries, or upon the more intelligent clergy who winked at the profitable delusion.

SUSPENSION OF THE GREEK PREACHER, LATAS.—The "Star of the East," published in Athens by our missionary, Dr. Kalopothakes, in its issue of October 15th, (27th, New Style,) gives the very unexpected intelligence that Mr. Latas, the preacher of whom we have heard such glowing ac-

counts, has been condemned by the Bishops' Court of the Greek Church to a two-years' residence in the monastery of Megaspelion, and suspension from all sacred functions. The cause of this action is not yet definitely known, and is certainly somewhat difficult to conjecture. Mr. Latas, according to the reports of at least one sermon which we have read, although making some approaches to Evangelical truth as we understand it, is far from having attained those clear views which he should hold who would lead the people to a saving knowledge of Christ. His great merit would seem to consist in the circumstance that while the Greek clergy in general are dumb, having neither the acquaintance with the Scriptures necessary to expound them nor a disposition to give themselves to the work, he alone has raised his voice in the pulpit to commend their study to the people. And this appears to be the secret both of his popularity with the masses and of the covert hostility of the hierarchy. A *Biblical* reformation is what a corrupt Church cannot abide; even if that reformation is fragmentary and imperfect. And this for the good reason that to allow the Bible to become the acknowledged judge in religious matters is to plead before a tribunal which the Church, half conscious of its corruptions, feels must in the end condemn it. It is idle therefore to talk of remaining in the Church and reforming it; the Church will not tolerate the experiment. If at one and the same instant all its leaders were to be brought to the knowledge of the truth, this might be practicable. Otherwise the ungodly majority in power will always expel one by one the advocates of the truth as they successively show themselves.

It was only two weeks before this last intelligence that the "*Star of the East*" mentioned the extraordinary fact (Sept. 30th, October 12th, New Style), that Mr. Latas had by royal decree been appointed preacher for the entire realm and teacher of religious studies in the high schools of Athens. Contemporaneously with this, on request of trustees of the Church of the "*Evangelistra*" at Tenos, Mr. Latas was appointed preacher of that church with a monthly salary of 150 drachmas.—"*Against the first of these appointments,*" said the *Star*, the Synod [of the Greek Church] has protested, as being illegal because made without its having proposed it."

ROMANISM AS IT IS.—The chief danger in connection with Romanism in this country is from the ignorance of the masses, and even of persons in other matters well informed, respecting what Romanism really is. It is possible to know a great deal about a religious system, and yet to be profoundly ignorant of its true character. Splendid churches, master-pieces of the architect's skill, entrancing music, beautiful statues and paintings of Madonna and Saint, gorgeous sacerdotal dresses, curious refinements of ritual and service—these do not constitute the

essence of religion. One may even go to Rome and spend months in attendance upon Pontifical ceremonies at the very centre of the Roman Catholic world, and yet know as little of the spirit of the hierarchy as of the condition of the people under the late government of the Papal States. It is with a profound conviction of the importance of enlightening public sentiment upon this subject that we again call the attention of our readers to the work written by the Rev. Samuel W. Barnum, entitled *Romanism as it is*, of which a brief notice appeared in the CHRISTIAN WORLD of February, 1872. The closer examination which we have been able since then to make confirms us in the favorable opinion which, in common with Rev. Drs. Hopkins, Ormiston, Hall, and others, we then expressed. We cannot but hope that this large and handsome volume will obtain a very wide circulation. We speak within bounds when we say that there is no single volume with which we are acquainted that contains so complete a view of the whole field which it covers. The first sixty pages, devoted to a description of the city of Rome and its connections, are less essentially important than any subsequent portion, and yet they have a sufficiently direct bearing upon the subject to render them valuable. But taking for example the chapter on "Church and Devotional Services," we find there a very minute *exposé* of the Mass, both in itself and as accompanied by prescribed gestures, genefections etc. Not less than *thirty-five* small wood-cuts taken from a R. C. treatise, "The Garden of the Soul," are inserted to illustrate more clearly every portion of the service. So in the chapter on "Religious Orders and Congregations," which embraces more than sixty pages, there is a full account of each of the great orders, and, what is equally important, a statement of the institutions belonging to each order in this country. One of the chief merits of the work is, as we said in our previous notice, that it is so largely based upon Romish authorities, that it might well be styled, as it has been by some of its reviewers, "Romanism photographed by herself." The book may be procured of Messrs. Myers and Paton, 37 John street, New-York.

Enquiries are addressed to us from time to time respecting the best sources of information upon the general subject of Romanism. In reply, besides the work of which we have just spoken, we have recommended Rev. Mr. Gilbert's *Mystery of Iniquity*, or Romanism not Christianity, see CHRISTIAN WORLD, for March, 1872; Mr. Joseph A. Van Dyke's *Papery the Foe of the Church and of the Republic*, CHRISTIAN WORLD, for April, 1872; and Rev. Dr. Elliott's *Romanism the Enemy of Civil Liberty*, CHRISTIAN WORLD, for September, 1872. We understand that a new and improved edition of the well-known "History of Romanism," by Rev. John Dowling, D. D., a former Director of this Society, has recently been published. We have not as yet had the opportunity to examine it.

PROGRESS OF DISESTABLISHMENT IN ENGLAND AND HER COLONIES.—We learn from our English exchanges that the movement in favor of disestablishment in England is far from being dead. Mr. Miall and other distinguished advocates are at present engaged in holding public meetings, in which the mutual relations of Church and State are fully discussed. It is the sign of the times that even an avowed High Churchman, such as Mr. Heaton, of Harden, makes common cause with Nonconformists, and stigmatizes the union of Church and State as immoral and pernicious. The last named gentleman is reported to have said that “the State overrode the Church, and absorbed its spiritual power, so that it was fettered and galled almost to the death;” adding “that he knew that many among the clergy had come to think that disestablishment would be a blessing, though they did not see their way to agitate for it.” That the time is fast approaching when the maintenance of an established church will become an utter impossibility is evident from some statistics which we find republished in the *Presbyterian* of November 30th. In fourteen towns, containing upwards of 100,000 inhabitants, there are 1,665 places of worship, of which only 480 belong to the Established Church, while 1,185 belong to other bodies. The established churches have accommodations for 427,592 worshipers, and the dissenting chapels for 634,886. And the disparity is growing. In 1851, the Established Church provided 42 per cent. of the sittings in these towns, whereas it now provides only 40.2 per cent., leaving nearly 60 per cent. to the bodies receiving no support from the State.

In its dealings with the colonies, the British cabinet professes to desire above all to secure a perfect equality of all the churches, and to maintain or abolish the union of Church and State according to circumstances. The best statement of its policy we have seen is contained in Lord Kimberley's despatch, which we find in the *Monthly Letter of the Protestant Alliance*, for November 1st, 1872. He says :

“The object which Her Majesty's Government desire to attain is, as you are aware, religious equality. Where, as in Jamaica, the most numerous Christian community on principle objects to State endowments for religion, equality cannot be attained except by the entire withdrawal of such endowments. But where, as in Trinidad, no large proportion of the Christian population objects to religious endowments, but on the contrary, there is a general desire to maintain them, Her Majesty's Government are ready to consent to the maintenance of State endowments, provided they be distributed equally amongst all denominations which are willing to accept them. At present it seems that the only communions endowed by the State in Trinidad are the Roman Catholic and the Anglican. The amounts received by them are nearly the same, but the Roman Catholics, who form the majority of the whole population, are about twice as numerous as the Anglicans.” And in dealing with the stipends of the various incumbents, Lord Kimberley remarks :—“On a Roman Catholic incumbency becoming vacant, the lapsed stipend should be paid to the Roman Catholic body. On a Church of England incumbency becoming vacant a certain proportion, say two-thirds, of the lapsed stipend should, until equality is arrived at, be paid to the

Roman Catholic body, and, if they will accept it, to the Dissenting bodies, in such a way as will most tend to redress existing inequalities, and the remaining portion should be paid on Government being satisfied that at least an equal amount has been contributed from private sources to the Anglican body."

BAPTIZED HEATHENISM OF ROMISH MISSIONS.—New Mexico, which was one of the first regions of North America explored by the Spaniards, was also one of the earliest seats of Roman Catholic Missions. At the close of the sixteenth, or early in the seventeenth century, the priests had gained over great numbers of the native Indians, being particularly successful, we are told, with the Pueblos, as the inhabitants of villages were called in contradistinction to the nomadic tribes. But what sort of Christianity was that into which they were indoctrinated by their Romish teachers, and which for more than two centuries and a half they have continued to profess?

Rev. Sheldon Jackson incidentally gives the data for answering this question, in a very interesting communication to the *Herald and Presbyterian* of November 28th, 1872. Mr. Jackson was present at Taos on the occasion of the Festival of St. Jerome, which he describes as a gala day that calls together the Indians from every direction. From the roof of one of two great *adobe* houses, six stories high, dating back beyond 1530, when the Spaniards forced their way up the valley of the Rio Grande, he beheld beneath him in the great plaza "a gathering of tribes and nations, such as, perhaps, could be found at no other point in the United States."

It is unnecessary to describe at length the games and races that took place. In the centre of the open space was "a tall greased pole, crowned with a live sheep, bottles of wine, melons and dry-goods. To the north was a booth erected for the *Virgin Mary* and *St. Jerome*, while they watched the games." The exercises were prefaced by high mass said at the Roman Catholic Church.

"Twelve Indian warriors stood as sentinels at the door, and discharged their guns at various parts of the service, while another warrior pounded the stationary bell upon the roof. While a portion of the Indians were in the church, another portion were in the *Estufas* (heathen temples), invoking their deities for success in the coming games.

"Mass being said, a coarsely dressed doll (*Virgin Mary*), and a smaller one (*St. Jerome*), with a doll-baby (*Infant Jesus*) in his arms, were brought out and carried under a canopy of silk, in procession, to the booth, where they could overlook the race-course. As the procession reached the booth, a series of howls and short, quick barks were heard, as the racers emerged from an *Estufa*, which howls were answered by a similar series of barks from the opposing company, as they came out of their *Estufa*, across the creek."

Morning and afternoon were given to the races and to other rude sports, at the conclusion of which the sacred images of the *Virgin* and the *Infant Jesus*, with the scarcely less revered *St. Jerome*, were com-

mitted for safe-keeping to a new family for the ensuing year, the honor being duly prized, since they "are supposed to bring good luck to the household that has them in charge." The day of St. Jerome closed with dancing and carousals.

Respecting the general subject of the religion of these Indian disciples of the Church of Rome, Mr. Jackson remarks :

"Upon the arrival of the Spaniards, these Indians were nominally converted to Roman Catholicism, but in reality their *Paganism was merely baptized*. While they have a Romish Church in each Pueblo [or village], and attend mass, they also have their *Estufas*, in which they keep burning the sacred fire, and worship the sun.

"The *Estufa* is a room under ground, in shape like an inverted bowl. The one into which we went was about twenty feet in diameter at the bottom. The only opening is the trap-door entrance at the top. In the center of this room was a depression in the dirt floor of about two feet square, filled with ashes from the sacred fire. Upon the eastern edge of this hearth was a rude altar, upon which, according to tradition and Mexican belief, they still sometimes sacrifice children. Eight or ten boys are annually set apart to keep the sacred fire burning."

THE FRENCH LUTHERAN CHURCH.—Of the two great Protestant bodies in France, the Lutheran, or as it is officially known, the Church of the Confession of Augsburg, was much the greater sufferer by the results of the Franco-Prussian war. Properly speaking, this Church was not French in origin. Almost all its adherents were of German extraction, inhabitants of districts incorporated with France by conquest since the time of the Reformation. Louis XIV's victories were especially fruitful in bringing this element into France, and the treaties of pacification by which the conquests were sealed to him contained provisions for the maintenance and protection of Lutheran worship. Although these provisions had frequently been infringed, there existed in France, before the outbreak of the late war, 278 pastoral charges supported by the State, apportioned among forty-four consistories. In other words, the Lutheran Church was about half as large as the established Reformed Church. It had grown considerably during the last few years, for in 1861 there were but 259 pastoral charges, and in 1855 but 249. We now learn that this number has been reduced, by the cession of Alsace and Lorraine to Germany, to the insignificant figure of sixty-seven, and that of the forty-four consistories only six remain on French territory. Besides, the Church has suffered the signal loss of its School and Theological Seminary at Strasbourg, illustrious by such contemporary names as those of Professors Baum, Reuss, Cunitz, and Matter.

Two alternative courses of action lay before the remaining churches : either to sink minor differences and join the more numerous and friendly Reformed Church, or to gather up the scattered churches and make up for losses by a closer union. The former project was ultimately abandoned, and a Synod lately assembled to commence the work of reorgani-

zation. The sessions were held under the presidency of the venerable pastor Vallette, for a great number of years stationed at Paris. It is unhappily notorious that the Rationalism and Socinianism which have infected so considerable a part of the French Reformed Church, have made their way no less insidiously into the ranks both of the Lutheran clergy and laity. It is therefore a source of true gratification that the Synod adopted without a dissentient voice the following declaration of principles, which we translate from the *Christliche Apologete*, of November 12th :

“ Before proceeding to the work of the reorganization of the Church, the Synod, true to the reformatory principles of faith and liberty, declares the sovereign authority of the Holy Scriptures in matters of faith, and maintains the Augsburg Confession as the basis of the legal constitution of its Church.”

It is difficult to see how a Rationalist could vote for such a declaration without insincere mental reservations ; and its unopposed passage is at least a proof that the heterodox party is either ashamed of its professions, or afraid to avow them.

The French Lutheran Church is hereafter to consist of two independent “ Inspections,” or “ Provincial Synods,” that of Montbéliard and that of Paris, delegates from which are at least once in three years to assemble in a General Synod. It is hoped that the government will accede to the expressed desire of the Church, and establish not only a new theological school, with four professorships, to replace that of Strasbourg, but also some theological chairs at Paris, in connection with the University, for the joint benefit of Lutheran and Reformed students.

Since the adjournment of the Lutheran Synod we have received the painful news of the death of M. Vallette. In him the Church loses a wise and experienced leader.

PRUSSIA AND THE BISHOPS.—In Germany the warfare between the Prussian government and the Romish hierarchy has not been suspended, although the pitched battle is yet deferred. The Bishop of Ermeland definitely refuses to allow that, because the sentence of excommunication decreed by him carries with it important temporal consequences, therefore it is an interference with the civil power, and requires governmental sanction before it can be published. The government retaliates by declaring that, as he does not recognize fully the sovereignty of the State, the salary he is accustomed to draw from the State treasury cannot be continued to him. The Roman Catholic bishops, in a meeting at Fulda, adopted a memorial of grievances, and endorsed the Bishop of Ermeland's position. “ The Bishops,” says the *Evangelical Christendom*, “ begin by stating that they have been surprised by the conflict, which they had done nothing to provoke. They seem to forget that *they themselves prophesied all these difficulties, as a result of the Infallibility*, when they made their brave opposition to it at the Vatican Council.”

HOW FAST IS ROMANISM GROWING IN AMERICA?—The Philadelphia *Presbyterian*, in an article upon the Census of the Churches in the United States in 1870, draws attention to some facts worthy of notice relating to the growth of the Romish Church. The most interesting is that the Romish increase for the last decade of years is very much lower than for the preceding ten years. This view is certainly very different from the popular impression based upon the boasts of the Papal press. The *Presbyterian* says :

“ In 1850 there were reported 1,222 edifices, with room for 667,863 persons. In 1860 the numbers were 2,550 edifices, and 1,404,437 sittings—more than double in each column. But in 1870 the increase was only a little over one-half in the number of buildings (up to 3,806), and a little over one-third in the accommodations (up to 1,999,514). Nor has there been any greater advance in the value of the properties. In 1850 it was \$9,256,758 ; and in 1860, \$26,774,119—almost three times as much. In 1870 it was \$60,985,566. That was an increase of only a little over two-fold ; and it must be borne in mind that the increase does not mean exclusively the value of new buildings, for the last decade witnessed a great rise in the worth of old buildings and all real estate. Possibly the full figures are not given by the priests. We are inclined, however, to think that they are, for a part of the Papal policy is to secure property and to magnify it for political effect.”

Another fact of scarcely inferior importance, established by this Census, is that the Roman Catholic Church outside of the cities is far weaker in numbers than we would be apt to suppose from the show which it makes in the cities. For instance, in the city of Philadelphia, the Romanists have 37 churches, with 50,000 sittings, thus approximating to the Presbyterians who have 87 churches, with 66,378 sittings. But this is more than *one-fourth* of the total of the church accommodations of the former in the entire State of Pennsylvania, while the Presbyterians have six-sevenths outside of Philadelphia, the Baptists seven-eighths, the Methodists nearly nine-tenths, and the German Reformed twenty-five twenty-sixths !

On this point, the *Presbyterian* remarks :

“ This concentration of Papal strength will appear from the statement, which we are sure will astonish many after the boasting claims which they have heard, that in our whole country there are only 3,806 Romish edifices—one fourth of which are in the States of New York, Pennsylvania, and Ohio. But they will seat 1,999,514 persons.”

It is evidently premature for “ Father ” Burke and orators of that stamp to boast of the near advent of the time when Romanism shall be supreme in these United States. The Irish orator is, however, perhaps entitled to a little consideration. He has seen but a trifle of this broad land, and has derived his data from countrymen of his own, who are, perhaps, just a little given to exaggeration. Yet his native shrewdness, and his acquaintance with the characteristics of his own kin ought to have put him on his guard.

"FATHER" O'KEEFE'S CONTEST WITH CARDINAL CULLEN continues to be waged. The London *True Catholic* of Nov. 1st, tells us that the majority of the parish of Callan, in Kilkenny, sides with the priest O'Keefe, whose deposition the people, as well as he himself, refuse to recognize. Hereupon the bishop has set up a nominee of his own in a building called the "Friary Chapel," and has from the pulpit threatened O'Keefe's adherents with excommunication. The same paper adds this incident which is not without interest as reflecting popular sentiment :—

"On Sunday, Oct. 6, Mr. O'Keefe announced his intention of going down in person to the Friary Chapel, and there inviting his opponents to say before his face what they had been saying behind his back. An immense crowd of his friends assembled, and finally made energetic preparations to carry the Friary Chapel by storm. Some of them groaned lustily for Papal bulls, and fiercely demanded "Who sold Ireland for filthy lucre?" The old grudge against the Pope who sanctioned the English invasion of Ireland, and which used to be bitter enough some years ago, was thus revived to remind us that servile devotion to the Papal authority is but a very modern characteristic of the Irish nation."



The American Chapel in Paris.

[We take the opportunity afforded us by the following communication, just received from the Rev. E. W. Hitchcock, minister in charge of our American Chapel in Paris, France, to express our great gratification at the marked success which, from various quarters, we learn, is attending his labors in that city. A warm friend of the work and a former Director of this Society, residing in Morristown, N. J., sends us the following pleasant lines extracted from the letter of an influential member of the congregation worshipping in the Paris Church. After speaking of the desire of the people to extend to Mr. Hitchcock a call to become their Pastor, the letter adds: "There were *one hundred and twenty* communicants the last Sunday, the largest number we ever had. Our pews are all rented, and we are getting along prosperously—all owing to Mr. Hitchcock's popularity, and all wish him to remain." These statements are confirmed by Mr. H. himself, who writes to us: "Our prosperity is more and more marked. The congregation insist upon making me their Pastor. The chapel is full on the Sabbath, and I am happy in my work."

The subject of Mr. Hitchcock's communication is the Communion Service on the first Sabbath in November.]

It was a perfect Autumn day, and the beautiful chapel was filled, as it had been for weeks previous, with earnest and devout worshippers. In the chancel, in front of the pulpit, was the spread table, inviting all who loved the Lord Jesus Christ, and built their hopes of salvation upon his atoning sacrifice, to come to the Memorial Feast. At the close of the usual morning service *one hundred and twenty* guests gathered around the table in response to the invitation. Of these *fifteen* entered into covenant with the Chapel Church as resident members.

It was a wise forethought in the organization of this Church that provision was made to receive into membership those who are to remain

only for a limited time in Paris ; and I could wish that this provision were more generally understood and availed of by Christians visiting the continent of Europe. They would thereby both do and receive good.

By the terms of the covenant they are admitted into full communion with the Chapel Church, and become entitled to all its privileges, while, at the same time, their direct responsibility to the home church, to which they belong, is in no way disturbed. The obligations assumed contain a pledge, during residence in Paris and attendance at the Chapel, to walk with their brethren in peace and charity, cordially accept their faith and order, and use their best endeavors to extend the beneficent influence of the Church. The reciprocal covenant embraces a pledge on the part of the Church to walk with them, to watch over them as heirs of a common grace and hope, to extend to them fraternal sympathy and counsel in trials and afflictions, and to regard and treat them in love as members of the body of Christ.

Of the fifteen above referred to *seven* were connected with the Reformed Church, *four* with the Presbyterian, *three* with the Congregational, and *one* with the Episcopal. Their reception was a fitting prelude to the feast that followed, as well as a prophecy of the time, when, in answer to the Saviour's prayer, "they all shall be one."

But the feast itself. It was one of those rare occasions of which the lips or pen can say little, but which linger in the memory and heart as a rich and blessed experience. The Master himself was present and precious. "Did not our hearts burn within us as he communed with us by the way," said the two disciples ; but not until the "breaking of the bread" at Emmaus were their eyes opened to discern their Lord. In like manner did He manifest himself to his waiting guests. In the preliminary discourse their eyes had been directed to Him who had said of Himself : "If I be lifted up, I will draw all men unto me." In the bread and the wine, emblems of his broken body and shed blood, He was again set forth crucified. The magnetism of his dying love draws all hearts. The guests at the feast were gladdened while their eyes overflowed with tears. It was a blessed foretaste of the coming communion with the Saints and their Saviour in the Kingdom of God.

[MR. HITCHCOCK ELECTED PASTOR.—Since the above was in type, we have received from Paris *The American Register* of November 23d, from which we extract the following, showing that the anticipated election of pastor had taken place. *Ed.*]

The American colony, and the numerous friends of the Rev. E. W. Hitchcock, in Paris, will doubtless be glad to learn that the provisional character of his mission to the Church of the American Chapel is now terminated, and that he has become its permanent pastor. It will be remembered that after the Commune and the resignation of the Rev. C. S. Robinson, the chapel drifted along for nine months without a set-

bled minister. In March last, Mr. Hitchcock was sent over by the "American and Foreign Christian Union," as Minister in charge for one year. On assuming the duties of his extremely difficult and delicate position he did not know personally a single member of his congregation; he found the old flock scattered, and an almost disheartened and disorganized church. A few short months, however, have wrought a marvellous change. Bending all his energies to the task, Mr. Hitchcock has now the satisfaction of seeing the congregation united and more prosperous, perhaps, than ever before, and what is more, he has by his manly and liberal Christian bearing and delicate tact won the esteem and affection of all those placed under his charge. Desiring to terminate the provisional character of his mission, and also to mark their appreciation of his high character and services, the congregation met on Monday evening at the Chapel, and by a unanimous vote gave Mr. Hitchcock a call to become their permanent pastor.



[From the Union Advocate.]

The Presbyterian Board of Missions—Mexico.

A SCORE of years ago evangelical religion obtained foothold in Mexico, but made slow progress until the beginning of the year 1869, when the Rev. H. C. Riley, D.D., entered upon the work, consecrating his life and property, which was considerable, to the labor. He preferred to toil not as the representative of any one of our denominations, but rather as the representative of the entire evangelical church. How successfully he has labored upon this broad foundation the fifty congregations in and around the city of Mexico abundantly attest. Those brethren have not been taught our denominational names, they are known only as the "Church of Jesus," surely a better name for evangelicals than the Church of Wesley, or of Calvin, or of Luther, or of Cephas, or of Paul.

This successful work among the Mexicans has been supported by the contributions of various denominations through the "American and Foreign Christian Union." It has been the occasion of much thanksgiving that in one missionary field, at least, we have been enabled to keep in the background our sad divisions, and present a united front to the enemy. Romanists, for once, were made to feel the power of united Protestantism. Very many of the people, and not a few leaders, were converted. Among the latter was the late Father Aguas, so widely famed for eloquence. The good work was rapidly spreading in all directions. The absence to so large an extent of denominations enabled our missionaries to economize their resources and meet Rome upon, more nearly than ever before, an equal footing in this respect. We

have heard very little of the bickerings and jealousies and short-sighted selfishness which so painfully afflict our home churches. These brethren were bound together in one aim. The vast multitudes about them did not believe the essential truths of Christianity, and so well convinced were they that it is vastly important that this unbelief be changed that they found it an easy task to subordinate all things to the work. A full acceptance of the essential truths convert and edify. The "Church of Jesus," in Mexico, combined on these essentials and organized to promulgate them. Surely, this was wise. There was in it the wisdom of the primitive church—that wisdom that did much more than the miracles Gibbon talks of to give Christianity its marvelous victories.

But the end has come. The day of Union has ceased in Mexico. The knell was sounded when the Presbyterian Board of Foreign Missions determined in an unpropitious hour to establish Presbyterianism in the Mexican capital. Our heart was sad the day we heard of this determination. Of one thing we are sure, the Board in this action is not in harmony with the judgment of the vast majority of its constituents. The Presbyterian denomination is to be found more largely represented than, we believe, any other in the van of that rapidly augmenting army which is marching with face full set toward union. *Presbyterians have tasted of the fruits of union.*

The evil effect of this action will not stop with what this board may do. The bars have been let down. Mexico was deemed neutral ground. There was a kind of tacit understanding that no denomination should enter that country. The field was worked on the union basis and with great results, and large promises for the future. But the break has been made. Week before last the Methodist Board of Foreign Missions voted \$12,500 to establish Methodism in Mexico. Other denominations of course will follow, and the scramble for converts will begin. Every Jesuit in the land is delighted. It is what he has fasted, and prayed, and schemed for day and night. We are quite ready to believe that Dr. Riley, the faithful missionary, is sick at heart with the prospect opening before his people. The work of his life, he is sure, is about to be sadly marred.

Yet why complain? We should expect this. While denominations exist it will not be otherwise; such action grows out of the necessity of their being. Alliances and Union Boards do not strike deep enough. The root of the evil lies in the existence of sects. Sects have no right to be. Christians have no right to organize to propagate non-essential doctrines.

Since writing the above, our eye has fallen upon an able review of the Mexican field by Dr. Ellinwood, one of the Cor. Secretaries of the Presbyterian Board of Foreign Missions. It is so in point we will quote a portion of it. He says:

"A deep and religious awakening is in progress. *The American and Foreign Christian Union*, though not long in the field, [i. e., at the Mexican capital, Ed.] have already set up a printing-press, established a weekly religious paper, gathered forty [now nearly sixty, Ed.] congregations, employed twenty-six laborers, and circulated a hundred thousand pamphlets. *Four converted Catholic priests* are laboring with great zeal and success among their countrymen in the city of Mexico. The people hear them with great eagerness, and converts are rapidly increasing.

"Disinterested and impartial American residents in the city of Mexico give assurance that the readiness of the people to receive evangelical truth is so remarkable as to render this one of the most promising fields of usefulness in the world. . . . *In no country have as great results followed so small an outlay of effort.*"

To the above we might add the testimony of a distinguished American politician now in this city, having just arrived from the Mexican capital—and who has had occasion to watch the work of the Missionaries closely. This work, at least, of the *Union*, has been carried on with great economy and almost unprecedented success. The American just referred to deems the determination of the Presbyterian and Methodist Boards of Foreign Missions a stupendous mistake. It seems strange that it did not occur to the Presbyterian Board upon reading the review of its able secretary that, inasmuch as God was blessing so abundantly the labors of the Christian Union in that field, they ought to turn their attention elsewhere and leave their brethren to pursue the methods which seemed so acceptable to the Divine mind. There is South America, for instance. If denominations *will* labor denominationally, let them, for charity sake, go into separate fields and leave each other alone. It is hardly politic to advertise our weakness to the heathen world. Along the entire Western coast of South America there is but a single missionary station sustained by the Presbyterian Board, and there are but two, we believe, on the Eastern coast. There, brethren, is room abundantly. Take your missionaries from Mexico, plant them farther South and allow Brother Riley and his coadjutors to continue their grand work undisturbed by sectarian jealousies.

[From the Christian Intelligencer.]

Bishop Bailey and Liberty of Conscience.

On the 13th of October, Bishop Bailey, of Newark, N. J., was elevated to the Archbishopric of Baltimore, and the Primacy of the Romish Church in the United States. The ceremonies of the occasion were gorgeous and imposing in the extreme. After taking the oath of allegiance to the Pope, the new Archbishop delivered a sermon from the episcopal throne, robed in full canonicals and holding his shepherd's crook in his left hand. The sermon was rather a rambling talk than a dignified discourse befitting the occasion. Nevertheless it contained several noble and note-

worthy utterances, which, for the sake of the multitude of souls in that communion, we would gladly see become the sentiments of the Romish Church at large.

Upon the matter of liberty of conscience the Archbishop was quite emphatic. Let us quote from his sermon as reported in the *New York Herald* of October 14th :

“As members of God’s holy church, we do not belong to a corporation that has no soul. We are members of the church of the living God ; members of a body of which Christ is the head ; members of a body in which, if one suffer, all the members suffer with it. Therefore, as Christians and Catholics, we should have a universal sympathy for suffering, for those who are enduring injustice, and for those who are persecuted for conscience’ sake. It is unnecessary for me to say that these obligations and these responsibilities which I have spoken of are common to all Christians.” . . . “We Catholics of Maryland have a glorious record of suffering for conscience’ sake, endured patiently and courageously for the great principles asserted, vindicated, and lived up to.”

These are noble sentiments, and worthy an eminent Christian pastor such as we would gladly believe Archbishop Bailey to be. But are they the real sentiments of the Romish Church, and such as he himself will be able to maintain in her communion? Let us seek an answer to this question, in part, by quoting from the *Herald*, of October 15th, the report of occurrences which followed the inauguration :—

“At the banquet given in honor of the new Archbishop at the Archiepiscopal palace yesterday, in response to a sentiment offered by Archbishop McCloskey, of New-York, that long life, health, prosperity and happiness, with God’s blessing, might attend the Metropolitan of the first provincial see of the United States, Archbishop Bailey rose and said that while it was against his personal wish that he had been appointed to preside over the archdiocese of Baltimore, the bishops and clergy of the province should not understand that he came among them unwillingly. This remark was received with applause. Then, rising to his full height, the Archbishop said that he was glad to be among the right reverend and reverend clergy of an archdiocese which bore a noble Catholic patronymic.

“He had in his discourse that day alluded to the fact that he was as good a Marylander as any of his flock. He had always admired the heroic spirit of Lord Baltimore, and believed in perpetuating it. *He never did believe in opposing liberty of conscience, and was an earnest advocate of its fullest exercise.* At this point Archbishop Bailey looked toward Archbishop McCloskey, who was sitting on his right, and paused as if awaiting his approving smile. Every eye was fixed upon him, and many of the clergy, with uplifted hands, stood ready to applaud the sentiment, but the Archbishop of New-York, with rigid face, sat unmoved and gave

no manifestation of approval. Archbishop Bailey, however, reiterated the sentiment."

Good for a Catholic Archbishop! Nobly said! and repeated, though applause was stifled, and the only approval that of the heart! But what at that moment had become of the oath of allegiance to the Pope which an hour before he had taken with utmost solemnity—an oath in which occurs this sentence: "The rules of the holy fathers, the apostolic decrees, ordinances, or disposals, reservations, provisions and mandates, I will observe with all my might, and cause to be observed by others.—Heretics, schismatics, and rebels to our said Lord, or His aforesaid successors, *I will to my utmost persecute and oppose.*"

Alas for our good man's consistency! And so it clearly appears that the "rigid face" and manifest "disapproval" of the astute New-Yorker was the true interpretation of Roman Catholicism. And no man with such sentiments as the new Archbishop uttered can remain consistently and at his ease in that Church. Roman Catholicism and liberty of conscience are opposing forces, and where the one prevails the other must die.

A. D. B.

[From the Christian Instructor and Western United Presbyterian.]

Protestant Children in Romish Schools.

A friend has sent us the following communication, which we lay before our readers. It is evidently the production of one who well understands the subject upon which he addresses his people, and who thoroughly comprehends both the danger that threatens them, and the fearful evils that are to be apprehended. Beyond any question, the Church of Rome is making the most determined, yet cunning and menacing endeavors, to obtain footholds in Protestant communities. At this hour she is, by every act and practice, hoping to gain England, and already have her emissaries boasted of the triumph she will yet have in these United States.

Who can doubt that she largely expects to accomplish this through the young? If she can get the children, she will here soon reach many of the parents, and certainly have the favorable regards, if not the actual possession, of these young persons themselves when they grow up. Her pretence that nothing is done to influence the minds of those sent to her schools and institutions is false. A boy sent by his parents to one of these schools had nothing, as we have learned from his own lips, said to him or required of him by the teachers on religious matters, but systematic efforts were made to show the excellency and beauty of the Romish worship, its music, its paintings, and its so-called saints. Systematically were statements plausibly made insinuating or charging that all Protestant histories and narratives were unreliable, or were false, on any thing bearing upon the Church of Rome. And at different times he was made to hear from the other scholars, or in the instructions that were given to them, that all Protestants would be lost, and that only members of the Roman Catholic Church could be saved. Let this course be pursued for a length of time with any young person, male or female, and who can doubt the result will be certain and fatal?

But we ask earnest attention to the article we here insert. It is specially grati-

trying to see it coming from a Protestant Episcopal minister, and to find him so truly honoring the Protestant name. Would that all professing Protestants in this country were really so, and that standing firmly and fully up to their position, they would neither be entangled with the Romish system themselves, nor in any way allow their sons or daughters for a moment to approach it, or be exposed to it, lest they be beguiled, and ensnared, and ruined !

We quote from the *Episcopal Register* of November 16th as follows :—

Address delivered by the Rev. John Bolton, to the Episcopalians of West Chester, on the occasion of the establishment of a Roman Catholic Nunnery, and opening of a girls' school connected with it, in their midst :

“ It would seem to be no business of ours that a Roman Catholic school had been opened in our midst, were it not that the ladies in charge of it solicit ‘our patronage ;’ thereby inviting us to consider its merits as a place for the education of our daughters.

“ Doing so, honestly and charitably, the first thought is : How commendable the object—a purpose to educate youth—to promote the diffusion of knowledge !

“ Yet inasmuch as this is so different from the general policy of Romanism, where it is most at home, especially at Rome, we are surprised. Everywhere else the Church of Rome is opposed to the enlightenment of the people, particularly where they are most ignorant and so most need instruction ; we are surprised, we say, that here, where there is least need, the people being so well informed, they propose to be the *Schoolmaster* !

“ But more commendable :—The feature of the extreme liberality proposed, viz., no interference with the religion of the pupils, only to give a liberal education ! Here again we cannot but be surprised, as we find these very people the bitter opponents of our public school system, *because* it proceeds on this plan ; clamoring loudly for the school fund that they may train every child they can get hold of as a Roman Catholic.

“ Yet still more admirable :—The offer so do this for you so cheaply—cheaper than any one else can afford to do it—at about half price, so that nothing can possibly be made by it ! Why, this goes beyond the second table of the Law—actually loving you better than themselves.

“ Now here we have remarkable things proposed :—

“ 1st. That these Romanists will educate Americans while they will keep the Italians in ignorance.

“ 2d. That they will refuse to avail themselves of the opportunity to influence those, whom they profess to believe so uninfluenced, as Protestants, must be eternally lost.

“ 3d. They will do this for those they believe to be their enemies for half price. Surely it is very difficult to conceive that if they are *quite* conscientious in this belief, they can be perfectly honest in its *practice*

If so, only one explanation seems possible. That they are so in love with American institutions that they will spare no pains to support and perpetuate them.

"The wise man says, 'In vain the net is spread in the sight of any bird'—at least, that the old birds are too wise to place the young ones in the trap. I fancy nobody doubts the object of all this ; that it is done in the interest of the Roman Catholic Church.

"These kind ladies, 'The Sisters of the Immaculate Heart'—sealed to the Church by vows, married to it as a wife to her husband—are devotedly laboring for *it* and not for *you*, when they educate your children ; and their influence is dangerous just in the proportion that their convictions are sincere, their honesty being the real measure of danger to those they teach. And while speaking thus, I feel free to express my respect and admiration for the noble self-sacrifice of such devoted women. I only wish they were Protestants : that the Church, at least my Church, had such a band of teachers—such is the distinction I would draw between them and their system.

"So much, then, for the position of these Nuns as educators of your children. Now as to that of yourselves, as you claim to be the members of the Protestant Episcopal Church. You know what the word *Protestant* means—a solemn religious protest in the sight of God and man—against what? Why, this Church of Rome. You are familiar with the history of the Papacy, so corrupt in life and practice, so erroneous in theory and in fact ; also with that of the Monasteries and Nunneries, so scandalous that the world rose up to protest against it and them.—You have only to read the Articles to see the part our Church took in this movement, and I am one of her ordained ministers.

"But it is said, 'has not the Church of Rome changed?' Yes, indeed, but alas! the change has been rather for the worse than the better.—Doubtless, under the pressure of public opinion, the scandals of the Church have been abated ; the gross immoralities of Nunneries and Monasteries have been corrected ; a Boniface in the papal chair is now impossible ; but the truth is that this change is of the world, rather than the Romish Church. It never was so ultra as to-day ; now is the time for the promulgation of the immaculate conception of the Virgin—of the doctrine of the Infallibility of the Pope. These are the distinctive teachings of Romanism to-day, and so the education it gives here must be the fruit of these seeds ; the religion of the past must be so colored, and history thus tortured in their hands.

The worship of the Virgin in the place of Christ. The claim of Rome to universal dominion. The authority of the Pope to dictate everywhere—and necessarily so, for if the Pope be Christ's Vicar, well may he be infallible. Then, we as Protestants are stiff-necked heretics, and it becomes our duty to change.

If the Virgin, the patron of Rome, be divine, then Protestants who protest against her worship are worse than infidels.

But God in history is uttering his voice, depriving the Church of Rome of her influence and honor, her power and wealth ; delivering the world from her tutelage to the care of Protestantism ; calling us to *teach* ; honoring us with the place of *Schoolmaster*, which it would be a shame for us to abdicate in favor of Rome now—here. Rather let us maintain our Protestantism. It is nothing to be ashamed of ; its record is a glorious one—the child of the Reformation, the mother of science, the patron of the press, the inventor of the steam-engine, the discoverer of the electric telegraph, the originator of the Sabbath-schools, the publisher of the Bible, the champion of civil and religious liberty—its history has been of the world's advancement, its future the hope of man's redemption.

And the record of Romanism is one that itself must blush to own.—Stained with the blood of Martyrs ; the founder of the Inquisition ; the ally of tyranny ; the mother of superstition. Its fullest life the dark ages. Its voice to-day a protest against the world's advance. Its aim to blind the nations. Its hope again to enslave Americans. Its offer—to educate our sons and our daughters.

MISSIONARY WORK, PROGRESS, Etc.

Central Mexico.

Mexico City.—Rev. H. C. Riley, D. D.

WE have received, since the publication of the last number of the *CHRISTIAN WORLD*, another letter from an "English Methodist," dated November 13th, in which he details, at considerable length, the circumstances attending the death of the deeply-lamented Gospel laborer, Manuel Aguas. Having given in last month's issue full particulars of the sad event, we confine ourselves to the following extracts :

"His patience and resignation were extraordinary. Never, in all his extreme debility, was he heard to murmur at his lot ; and when suffering most, his language was, 'Not as I will ; but as Thou wilt.' His greatest anxiety was about his little flock—as to how they got on in the way to Zion—and for persons to suc-

ceed him in the ministry ; but he placed all his trust in Jesus to raise up men to preach the unsearchable riches of Christ.

* * * * *

"No doubt the enemy of souls thinks that he has a better chance, now that Aguas is out of the way. But the cause is the Lord's, and not man's ; and consequently there is no fear, although the little church is made to feel her absolute dependence on her Divine Master. However dark the night is, morning at last appears. And so in this case ; although we cannot now see in what way the Lord will supply our dear brother's place, yet the person will be found. And the quicker will it be, if we, as a church, are found wrestling with God. . . .

"And now let me beg the earnest prayers of all sections of American Protestants for the struggling 'Church of Jesus' in Mexico, that she may be spe-

cially remembered in their public and private prayers, that God's Holy Spirit may be poured out on this Church and Republic in an especial manner, and a general in-gathering of souls may take place. Pray for Mexico, and help this poor Church in her struggle with Papal Rome by contributing to her necessities, and in this way help to gain this long benighted country for God and His Christ."

[The following is from the pen of our esteemed Missionary, Rev. Dr. Riley. *Ed.*]

Mexico has entered upon a new era in her history. There is peace throughout her borders. The "Church of Jesus," in Mexico, has been faithful and fervent in prayer for the spread of the Gospel, and for peace in that fair land. Her prayers have been answered. The Gospel, liberty and peace are now established in that Republic.

The railroad from Vera Cruz to the city of Mexico is expected to be opened to the public about the beginning of the year 1873.

That railroad will make the journey between those two cities a very pleasant one to travelers. A large part of the territory of the Republic of Mexico consists of elevated table land where the climate is most delightful throughout the whole year. Those who have resided all their lives in the city of Mexico have lived in a perpetual spring-like climate where the extremes of heat and cold are unknown. Beautiful flowers, open windows, singing birds, and bright, mild days have gladdened them in January, while, on the other hand, during the summer months, no sultry days of oppressive heat have ever obliged them to escape in crowds to the country. A part of the population of Mexico are descendants of old Spanish families that centuries since removed to that land. Among them there is much refinement and culture. The richest fruits of the tropics abound in the city of Mexico, as the lowlands near the coast, with their luxuriant tropi-

cal vegetation, luscious fruits, wilderness of vines and beautiful flowers, are not far distant. After the opening of the railway from the seacoast to the city of Mexico, tourists from this country may there easily find an Italian sky on this side of the Atlantic. It will, we hope, be a matter of deep joy to many who may visit the capital of Mexico, to find the Gospel so firmly established in that city. Manuel Aguas, before his death, named an Advisory Committee, composed of native and foreign Christians, to watch over the general interests of the "Church of Jesus," in Mexico, and this Committee is now zealously complying with its high trust. Mr. Canal is the President and Mr. Petherick (the "English Methodist," correspondent of the *CHRISTIAN WORLD*), the Treasurer of the Advisory Committee. This Committee has just admitted to the number of ministers elect of the Church of Jesus, a Mr. Agreda, a member of one of the leading families of Mexico, and a person of fine culture and mind. Our two principal churches in Mexico city were being ministered to, by the last accounts, by Canal, Agreda, and Rodriguez. The Gospel work continues to extend its influence in Central Mexico.

May our Saviour continue to watch over and to bless that precious Gospel Church of His in Mexico, and move Christians to stand by it, and with their contributions to encourage it to press forward with the glad tidings of salvation among the millions who speak the Spanish language.

REV. HENRY WARD BEECHER ON MEXICAN EVANGELIZATION.—At the close of an address by the Rev. Dr. Riley, in behalf of the Mexican work of our "Union," delivered in Plymouth Church, Brooklyn, on Sunday night, December 8th, the pastor, *Rev. Henry Ward Beecher*, spoke in warm commendation of the work. We take the following summary of his remarks from the *New York Daily Witness* of December 10th :

"Mr. Beecher said that he had once

thought, that old nations, like old men, must die out and leave room for young ones; but he had seen differently. Greece, though one of the slowest to recover, was renewing its youth;—Austria, Italy, Spain and Mexico, had all been struggling up through weakness and war to a new life, and Providence was pointing in the same direction all over the world. We had all heard of the

"MANIFEST DESTINY"

of the United States, and he thought that was coming up in a new phase. Formerly manifest destiny meant many negro slaves, much cotton, much sugar, and wars all round to extend the area of slavery. Now that black page of our history has been washed out in blood, not one drop of which has been shed in vain. The result is worth all it cost, and a great deal more. Our manifest destiny of to-day is to carry the Bible and the school to the lands around us, beginning at the nearest.

"There was a vacant lot adjoining his little farm which

"TOOK TO GROWING CANADA THISTLES."

He could not afford to have that lot lie neglected, and it is the same with us as a nation. We cannot afford to let the country next to us lie uncultivated. We have a noble race on the North, let us try to improve that in the South. We must do what we can to aid the people of Mexico in their upward struggles for freedom and enlightenment. Plymouth Church has sent contributions to every part of the world except Mexico, and he thought it was time to remember our nearest neighbor. He called, therefore, for a good collection, and any one present might send him as much more as he liked after he went home."

Northern Mexico.

Monterey.—Rev. John Beveridge.

Rev. Mr. Beveridge writes under date of Monterey, November 18th, 1872, giving a hopeful view of the condition of the native churches in and around that

city. After dwelling upon the growth of mutual confidence between pastor and people, he adds: "We are upon a better foundation than we have ever been before. There is also more union among the members of the church in Monterey than I have seen at any time before. In regard to our other churches, the work is progressing more favorably than at any time during the last two years." Adverting to the goodness of God, in raising up native converts to assist in sustaining by their counsel and carrying forward by their labors the glorious work, he observes: "One great difficulty I felt the first year that I was here was the want of some one that I could consult in regard to any difficult questions that might present themselves. I now have three men—Jesus Ayala, Juan Treviño, and Andres Gonzales, who are of great service to me in this respect. Our school is also advancing to such an extent that I expect that some of the foremost boys will soon be able to assist me."

Italy.

Rev. John R. McDougall, (Secretary of the "Evangelization Committee") under date of Florence, November 9th, 1872, after giving a very minute account of arrangements respecting our missions in Italy, expresses the following general views in relation to the work:

"I have generally to report great satisfaction with the zeal and energy of your agents. I am grateful for the blessing the Lord is pleased to give to our efforts to increase the usefulness of your agency in Italy; but I plead in prayer with God for larger blessings. Before January 1st I hope to have added other two stations to your list, maintaining them and all already undertaken on what you presently send. Probably Leghorn will be one (in Tuscany) and certainly Rome will be another. I am already in treaty with Signor Girola of Udine to go to Rome. Of this and much else, at a later date.

"Since May last you have had added two new and prosperous stations, each

with an Evangelist. You will also see that your Colporteur Evangelist at Treviso has added two new [preaching] stations—Conegliano and Belluno—to your list. At each he reports stir and success."

From the Milan *Chiesa Libera*, of November 15th, we translate a few sentences of a letter of our Evangelist, Secundo Musso, stationed at Bassignana:—

"The seats of our large hall are almost all occupied in perfectly good order, to the edification and satisfaction of the brethren and sisters. . . . Some weeks ago I opened an evening school, which I conduct, assisted by some brethren, every evening which is not given to evangelization and to conference—that is to say, every alternate evening. It is attended by a good number of young men, as well as by some grown persons, who learn something. All give a really praiseworthy attention to the instruction which is given them. And after all this encouragement, we hope to be able to affirm that the blessing of God is with us, and that his church in Bassignana will certainly advance to the very great comfort of all who love the progress of the Gospel, while the Lord will be glorified in it."

Chili.

Valparaiso.—Rev. A. M. Merwin.

IN a recent letter (October 15th), the Rev. Mr. Merwin gives the following interesting particulars showing that the influence of the preaching of the Word of God in Valparaiso is gradually extending among the native population.

After reference to the admission to the Protestant Church of a man over sixty years of age (see December number of the CHRISTIAN WORLD), Mr. Merwin adds:—

"At the same time two women were propounded for admission, one of whom was bitterly opposed to her husband when he began to attend our meetings, less than a year ago. This afternoon another individual is to be examined with reference to a public profession of his faith. Not long since he was a leading member in one of the most fanatical Roman Catholic

societies. Several members of our church speak most highly of him, and we hope that now, with a zeal that is according to knowledge, he may truly honor the Redeemer and win his former associates to the truth as it is in Jesus."

"A man who has just left my study, after a long conversation on Bible themes, told me that for thirty years he had not bowed his knee to a priest, and that seven years ago he entered a Romish church for the last time. I have known him for months past, and those who have known him for a longer period speak of him as a man of excellent character. Not knowing his name until recently, I have always designated him as 'the man who comes to meeting with his Bible wrapped up in a handkerchief.' Certain it is, however, that he is not willing to appear before his Lord with his talent wrapped up in a napkin."

From the "Record."

OUR missionary, the Rev. Mr. Merwin, sends to the Valparaiso Record, of Oct. 12th, an interesting incident under the heading,

"HOW PLAIN THAT IS!"

"A Chilean laborer had occasion to call at my study on business a few days ago, and before leaving said that a member of our church had earnestly recommended to him the perusal of the Holy Scriptures. As yet he had never had an opportunity of reading the Bible, and when the Spanish version was opened before him, and he read slowly—'The Lord looked down from heaven upon the children of men'—he exclaimed, 'Why, how plain that is! But who can understand the *Misa en Latin?*'" [Mass in Latin.]

Mr. Merwin writes of a new manifestation of the intolerant spirit of the populace at Talca, where our brother, Rev. Mr. Sayre, is laboring for Christ.

INSULT TO THE PROTESTANT DEAD.

"From Rev. Mr. Sayre we learn that a shameful outrage was perpetrated a few days ago in the Protestant cemetery.—While he was standing beside an open

grave with the friends and acquaintances of one recently deceased, and while, as we gather, all were engaged in religious services, '*large clods of earth and stones were thrown over their heads upon the coffin.*'—This was the act of several from among the crowd of native people standing near.

"It is not long since persons of the same class broke down the gate of the cemetery, and threw dead animals over the walls; but this is child's play in comparison with the outrage just related.

"The affair is in itself a sad commentary on human nature, degraded not only by natural tendencies, but also by ignorance and a false religious system. For years the people have been taught to hate Protestants, and it can hardly be wondered at that, where the Gospel in its purity is ignored, malice and hatred in their most aggravated forms should manifest themselves occasionally. Surely missionary labors are needed in Talca."

THE LAMP NOT RELIGHTED.

Mr. Merwin adds further particulars respecting the school whose illegal closing by the authorities was mentioned in the CHRISTIAN WORLD, for December last.—There is a slight repetition of matters touched upon in Mr. M's letter to us there inserted; this our readers will excuse.

"The school in the Almendral which was closed by order of the Intendente has not as yet been reopened. The petition for this object presented more than one month ago, has been ignored by the Superintendent of Schools to whom the matter was referred by the Intendente. The reason given by the former for his inaction in this important subject is the want of time. On three different occasions he has promised that the *solicitud* should receive his immediate attention.

"Meanwhile the parents of ten children are eagerly awaiting the opening of the school, and some of them have voluntarily proposed to pay a small monthly allowance rather than remove their children to the school recently opened in the vicinity by the curate of the parish.

"Some eight or ten children came to

the school-house one day this week, eager to begin their studies once more. The Director was obliged to tell them that it was very uncertain when the school would be reopened, and invited them to join in prayer with him that the Lord might favor the enterprise and permit them to continue their studies in that place. They responded with fervent 'amens' to his earnest prayer, and when he told them afterwards that it would be well for them to enter some other school and not lose time until we should have permission to open again, they replied, 'No, no! our parents desire to have us here, because we learn more and are treated more kindly than in other schools.'

HOME WORK.

Cincinnati.—Miss Schiller.

In her last monthly report Miss Schiller states that she had made about one hundred visits from house to house, many of them being upon Roman Catholic families. In almost all cases she was permitted to converse on religious subjects, and in a few to read the word of God. She reports that every where religious tracts when offered are cheerfully received. At the Cincinnati Hospital her visits are more and more appreciated, and are a source of greater pleasure to the missionary herself. An aged German woman, hopefully converted to God through her instrumentality, recently died in this institution. Her last words were addressed to Jesus her Saviour, committing her spirit to His care and keeping. "Another woman in the same institution," adds Miss S., "of whom I spoke in my former reports as having proposed to pray for my conversion to the Romish faith, said to me the last time I saw her in this world, in a low, feeble whisper: 'I cannot speak, but I can and will hear you read to and pray with me.' And before I left her, I said to her: 'You are fast sinking; we may not see each other in this world again, but I hope we shall in the world to come.' To which she answered: I trust we shall; for there is only one

heaven to which both Protestants and Catholics will go, if they believe in the Lord Jesus Christ."

Loisville, Ky. Mrs. J. M. Zadi.

Writing under date of November 5th, Mrs. Hadd gives many facts showing that the barriers which the Roman Catholics have striven to erect in order to prevent their children from coming under the influence of Protestant teaching are not so strong they cannot be overcome by persistent Christian effort. One woman has taken her three children from the R. C. and placed them in the Protestant Orphan's Home; while two others had consulted Mrs. H. about doing the same.

"One woman said: 'I would not dare to be found reading the Bible, but I tell you, I read when the door is locked.'"

In a letter dated November 30th, Mrs. S. informs us of the continued progress of the industrial and other schools under her charge, and mentions this simple incident: "In the industrial school we were singing,

'Jesus loves me, this I know,
For the Bible tells me so,'

when I saw a shade of sorrow on the faces of two or three children. I went to them and after choking a little they said, 'we haven't any Bible!' I took their names and residences to supply them."

LITERARY NOTICES.

Books.

Systematic Theology. By Charles Hodge, D.D., Professor in the Theological Seminary, Princeton, N. J. Vol. III. New York: Scribner, Armstrong & Co., 1873. 8vo, 880 pp. Price \$5.00.

In noticing the two previous volumes of this work, we took occasion to express our very high appreciation of its merits and our conviction that it would at once take its place among the most essential "apparatus" of every well furnished theological library. Dr. Hodge is a profound thinker and a skilful writer. Few equal him in extensive research and in ability to put all the fruits of study under contribution to buttress the position which he believes to be true. Hence no one can afford to be ignorant of his system. The volume now before us concludes the work properly; although we understand that a supplementary volume is to be published containing an exhaustive index to which there was no room in the present volume.

The greater part of the volume—some six pages—is given to the conclusion of the third division of Theology, or Soteriology. It comprehends some of its most important topics: Regeneration, Faith, Justification, Sanctification, the Law and the Means of Holiness, and the Word of God, the Sacraments of Baptism and the Lord's Supper, and Prayer. The Church and her officers in Theology, Ecclesiastical History, and the Christian Church, form the subject of the fourth division of the work. The last volume of the series, on the Christian Church, is the subject of the fifth division. The work is a most valuable and complete treatise on the Christian Church, and its history, doctrine, and practice. It is a most valuable and complete treatise on the Christian Church, and its history, doctrine, and practice.

Dr. Hodge enters at considerable length (pages 812-836) into an investigation of the question, Who is the Antichrist foretold in the Scriptures? And he comes to the conclusion arrived at by most Protestant theologians "that the prophecies concerning Antichrist have special reference to the Papacy." We quote a single paragraph:—

"No more conclusive argument to prove that the papacy is Antichrist could be constructed, than that furnished by Dr. Newman, himself a Romanist. According to him the prophecies respecting the glory, the exaltation, the power, and the universal dominion of Christ, have their fulfillment in the Popes. But who is Antichrist but the man that puts himself in the place of Christ; claiming the honor and the power which belong to God manifest in the flesh, for himself? Whoever does this is Antichrist, in the highest form in which he can appear."

Taylor's in South Africa. Compiled and arranged by Rayard Taylor. New York: Scribner, Armstrong & Co., 1872. 12mo, 336 pp. Price \$1.50.

The "Illustrated Library of Travel, Exploration, and Adventure" to which this volume belongs is, in its sphere, not less instructive or entertaining than the "Library of Wonder." Many encyclopedias might be carefully consulted without furnishing information which is here conveyed in the most attractive manner. The present volume is just the book to put into the hands of one whom we wish to learn the geography and the manners of the distant lands of which we have no direct knowledge. In his stirring work, Rayard Taylor tells the story of the successive voyages of Moffat, Anderson, Maguire, Livingstone and even of Stanley; and a good map makes the whole intelligible.

Round-about Rambles in Lands of Fact and Fancy. By Frank R. Stockton. New York: Scribner, Armstrong & Co. Square 8vo, 371 pp.

A charming, chatty volume, profusely illustrated, in which the boys and girls will revel; taking them from one subject to another, at the author's "sweet fancy." The illustrations are excellent specimens of wood-cuts, many of them large in size; while the reading matter is fresh and interesting. We can scarcely imagine a more acceptable gift-book for a child of 12 or 14 years of age.

Stories of the Flowers. By Miss L. Bates. American Tract Society, 150 Nassau St., New York. 16mo, 192 pp.

A quaintly conceived book, in which different flowers, being gifted with voice, are made to narrate various Bible stories, and to develop practical lessons from them, in conversations held with boys and girls. Well filled with good suggestions, so oddly put as to be sure to be read.

Mr. Blake's Walking Stick—a Christmas Story for Boys and Girls. By Edward Eggleston, author of "The Round Table Stories," "The Chicken Little Stories," "Stories Told on a Cellar Door," &c. Chicago: Adams, Blackmer & Lyon Publishing Co. 16mo, 60 pp., tinted paper.

Mr. Blake was a minister, and his cane, being always his companion, is supposed to have seen many sights and to have learned much practical wisdom during the many years of Mr. Blake's faithful pastoral work. This cane, therefore, is fully competent to instruct Willie, the minister's son, as to the best way to spend his Christmas; and from it, in a dream, he gets such hints as enable him to do much good among his father's poor parishioners, making Christmas day a glad and joyous day to them.

The Lillingstones of Lillingstone. By Emma Jane Worboise. Illustrated. New York: Dodd & Mead, 762 Broadway. 16mo, 423 pp.

This English reprint will rank among the better class of works of fiction. Its aim is to show that the only foundation of true happiness and of abiding success, even in this life, is dependence upon God. This principle is set forth in the supposed experiences of a noble and wealthy family in England, when called to pass through severe affliction, and, for a season, driven from the ancestral mansion through fraud. The lessons of trial produced different results on the different members of the family, but the blessing at length came to each, in proportion as each learned and practised a genuine trust in God, and sought to be guided by His will.

Presbyterianism Three Hundred Years Ago. By the Rev. Wm. P. Breed, D.D. Philadelphia: Presbyterian Board of Publication, 1334 Chestnut St. 16mo, 237 pp.

We always gladly welcome any new contribution to literature from the pen of the Rev. Dr. Breed, whom we deem one of the most graceful and instructive of writers. The theme here chosen is one which has already excited great interest during the present

year, and was the occasion recently of a very enthusiastic tercentenary celebration in the City of Philadelphia. According to the author's own statement in his Introduction, "The plan of the book embraces the following points:—

"1. A statement of the fact, together with confirmatory proof of the fact, that three hundred years ago the Protestant world was almost exclusively a Presbyterian world.

"2. A rapid survey of this Presbyterianism in its progress from the rise of the Reformation, and a glance at the aspect of the field three hundred years ago.

"3. A glance also at the chief champions, on both sides, who figured in the conflict.

"4. A narrative of some of the incidents in the great conflict of those remarkable times."

Daniel Boone, the Pioneer of Kentucky. By John S. C. Abbott. New York: Dodd & Mead, 762 Broadway. 16mo, 331 pp.

Every boy would be glad to get this book. It is full of thrilling adventure, and of truthful incidents stranger than fiction, experienced by the well-known Kentucky Pioneer. Daniel Boone was a character worth studying. His life presents one of the most thrilling chapters in the history of those sturdy backwoodsmen who have continually marched in the van of American civilization, encountering all the perils and vicissitudes of life in a wilderness claimed by the red man as his exclusive home.

Studies of Character from the Old Testament. By Thomas Guthrie, D.D. New York: Robert Carter & Brothers, 1872. 12mo, 436 pp. Price \$1.50.

Dr. Guthrie's characteristics are 100 well-known to require mention here. The present volume is as strictly Biblical as any of its predecessors. While the great personages that figure in the Old Testament have long been the fruitful theme of the preacher as well as the subject of thoughtful meditation on the part of many a private Christian, the graceful pen of Dr. Guthrie lends fresh interest to their biographies. They will, perhaps, convey a better idea of Dr. G's admirable pulpit oratory than those who have never been so happy as to hear him could otherwise obtain.

The Curate's Home. By Agnes Giberne, Author of "Aimée; a Tale of the Days of James the Second," etc. New York: Robert Carter & Brother, 1873. 16mo, 442 pp.

A book of painful interest, giving rather the "Shady Side" than the "Sunny Side" of life, and yet a book which we are told is "no mere fancy sketch." "I would merely mention," says the author, in the preface to this second edition, "that, from well-established statistics, it is found that there are no less than five thousand curates in the Church of England and Wales, with incomes under eighty pounds per annum; and five thousand beneficed clergymen, with incomes under one hundred and fifty pounds per annum."

Granville Valley. By Jacob Abbott. Author of the "Juno Stories," "The Rollo Books," etc. New York: Dodd & Mead, 762 Broadway. 16mo, 346 pp.

This is the fourth volume of "The August Stories," and still follows the fortunes of August and Elvie, tracing out the new adventures of its youthful heroes in a way which will afford both entertainment and profit to the boy who is fortunate enough to become its possessor. The whole series would constitute a valued prize-gift for Christmas times.

Wonders of the Moon. Translated from the French of Amedee Guillemin, by Miss M. G. Mead. Edited, with additions, by Maria Mitchell, of Vassar College, N. Y. Illustrated with 43 Engravings. New York: Scribner, Armstrong & Co., 1873. 12mo, 241 pp. Price \$1.50.

This is a new volume of the "Illustrated Library of Wonders," admirable both in matter and style of execution. It will be particularly interesting to juvenile readers of a scientific turn of mind, but all will find much that is novel and entertaining. The subjects of the chapters are: the Appearance of the Moon to the Naked Eye, its Appearance through the Telescope, Volcanic Constitution of the Moon, Meteorology of the Moon, Motions of the Moon, Influences of the Moon.

Jack and Rosy. A true story. By Neil Forrest. New York: A. D. F. Randolph & Co. 18mo, 182 pp.

Fiddling Freddy. By the same Author and Publishers. 18mo, 228 pp.

Two charming children's books of the "Golden Thread" Series. In the former the adventures of two children in affluent circumstances, are narrated with a goodly admixture of the amusing and the pathetic. In the latter it is the poor little street vagrant and his adopted sister that concentrate the reader's attention, as they are gradually rescued from their degrading associations, and become at length inmates of a quiet Christian home in the country. Both books are well written and will be great favorites with juvenile readers.

Signal Lights. New York: A. D. F. Randolph & Co. 16mo, 331 pp.

The story of this volume is simple but effective. The "Signal Lights" are those by which two families on intimate terms with each other agreed to communicate with one another over the wooded hills. But the title has also a deeper significance. A true Christian finds in a fellow believer a responsive chord, and their mutual sympathy is as unintelligible to those who have never felt the same feeling, as were the signals by which the friends of whom the story tells to all but those who had been admitted into the secret.

Uplands and Lowlands; or, Three Chapters in a Life. By Rose Porter. New York: A. D. F. Randolph & Co., 1872. 16mo, 303 pp.

A touching story of parental consecration and of child-like faith. Many an eye will moisten as the pages are read which record the struggles of the young artist, whose noble conceptions obtain recognition only when it is too late. The delineation is well done, and will be perused with great interest.

Life Lessons from the Book of Proverbs. By William Stevens Perry, D.D. New York: T. Whittaker, No. 2 Bible House. 8vo, 361 pp. Price \$1.75.

We are informed in the preface that "the essays comprised in this volume were originally discourses delivered to successive congregations under the author's pastoral charge." Without claiming any high degree of originality, the author has given us a readable and useful book. Under such headings as the Proverbs of Experience, the Proverbs of Home Life, the Proverbs of Counsel, of Temperance, etc., those great "life lessons" in which Solomon's wisdom under Divine Inspiration so beautifully finds utterance, are explained and enforced upon the willing hearer and reader. These are topics that never lose their importance or their applicability, and in Dr. Perry's presentation of them there is a commendable freshness. His style is pointed, and his views, so far as we have examined the volume, sound. In typography the publisher has given a model of neatness.

Books Received:—

From Dodd & Mead—"For Conscience Sake," "Margaret."

From R. Carter & Bro.—"Bogatzky's Golden Treasury," "The Well in the Desert," "Life of James Henderson, M.D." "The Master's Home Call."

From Wassen, Broughton & Wyman—"Ollie and the Boys."

From Lee & Shepard—"The Children of Amity Court."

From the American Tract Society—"Our Baby," "Agnes in Search of Truth."

Books for the Little Ones:—

FROM THE PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA:—

Honest Jim Series. Six books by Martha Farquharson, entitled Honest Jim, Contented Jim, How Jim Did It, The Twin Babies, Noll, the Beggar Boy, and Noll in the Country.

Archie and Pussy Stories. Six books by Mrs. Mary J. Hildeburn, with the titles of Archie and Pussy, Little Mischief, The New Sled, Mrs. Lee and her boy Bertie, Uncle Hugh's House, Polly and her Friends.

These two boxes of books are such as we can heartily commend. The authors are well-known to us, and their former juvenile works have afforded delight and instruction in our household for years past. All the little folks will love to read or to hear read these sweet stories, and will be sure to be benefited by them. Each book has 72 pages, and two excellent wood-cuts. Cloth binding. Price \$2.00 per box.

FROM LEE & SHEPARD, BOSTON:—

Little Canary Series. By Mrs. M. A. Osgood. 16mo, 4 vols, 200 pp. each. Illustrated. Beautifully bound in cloth, 75 cents per vol.

These books are filled with simple and winningly told tales, for very young children. Amusing, but not especially instructive.

Dick Traversers Abroad. By Miss A. F. Samuels. 18mo, 4 vols, 100 pp. each. Illustrated. Cloth 50 cents each.

These books belong too much to the *racy* style of literature to merit unqualified commendation. They are undoubtedly interesting, but constantly tax the credulity, and tend to excite and stimulate unduly the love for the marvelous in the child.

Children's Treasure.—Infant's Delight. Square octavo, boards, 140 pp. each. Illustrated in colors.

These two books are not only very beautiful, but also full of valuable lessons for the little ones. We are glad to be able wholly and unqualifiedly to commend them. Each contains twelve numbers of an English Magazine, issued during the year 1872, one for small children, and the other for the very wee ones, and both in that exquisitely beautiful and attractive style peculiar as yet to England.

King Jollyboy's Royal Story Book.
Royal Picture Alphabet.

These two books both contain the same large lettered Alphabets, in colors bright, and pictures gay; but one has some smaller letters added, and a verse of childish poetry with each large letter, while the other has with each a full page of easy reading in large type. Both are sure to please the infantile student, and to render learning more easy to him.

FROM THE AMERICAN TRACT SOCIETY, 150 NASSAU ST., NEW YORK:—

Pictures and Stories for the Little Ones. By Mrs. S. E. Dawes. 18mo, 128 pp. Cloth.

Issued in most excellent taste, well bound, illustrated with an abundance of good wood-cuts, and like all the Tract Society's books, having for its contents only that which is pure and useful. At such springs as this our little ones may be allowed to drink freely, and wilt drink no poison.

Morning Light. Volume II., for the year 1872, with illustrated paper cover, and plentifully supplied throughout with beautiful wood-cut pictures, to please the little folks. It contains alphabets of various sized letters, easy lessons for little learners in words of one syllable, simply-told, instructive stories, and poetry for the youngest. A choice gem to aid the mother, or to enliven the nursery. Price only 35 cents. For terms to subscribers, see notice of *Periodicals* of this Society.

English Periodicals, supplied (bound or unbound) by Charles F. Roper, No. 2 Bible House.

The British Workman. Issued monthly in a single folio sheet, extra large, the first page always occupied with a full-page picture, and the other pages fully illustrated. Subscribers supplied at 50 cents per annum. Yearly part for 1872, with cover printed in colors, 75 cents.

Band of Hope Review. Issued monthly in a style precisely similar to the "British Workman," except on smaller sheet. Price in numbers, 25 cents per annum. Yearly part for 1872, cover printed in colors, 50 cents.

The Family Friend. 16 quarto pages monthly, with costly illustrations, some of them full-page, each number also containing a piece of music for family singing. Fifty cents per annum. Yearly part for 1872, cover printed in colors, 75 cents.

The Friendly Visitor. Printed in large type, especially intended for the aged. Containing sixteen pages super-royal octavo per month, with full-page and other illustrations. Fifty cents per annum. Yearly part for 1872, cover printed in colors, 75 cents.

The Children's Friend. Yearly volume for 1872, with cover printed in colors, 75 cents. To subscribers, in numbers, 50 cents per annum. Each monthly number contains 16 pages, square octavo, profusely illustrated with finely executed wood cuts, many of the pictures being full-page, also with a page of music for the young.

The Infants' Magazine. Issued in a style precisely similar to the "Children's Friend," and with the same exquisite taste, but designed for still younger children. It will assist and instruct the very smallest of the household. Yearly volume for 1872, cover in colors, 75 cents. To subscribers, in monthly numbers, 50 cents per annum.

We regard it a high privilege, as well as a Christian duty, again to call the attention of our readers to the *English Pictorials* above enumerated. Considering the attractiveness of their illustrations, the uniformly elevating, moral and religious tone of their contents, and their remarkable cheapness, surely some of them might well find a place in every family, and particularly the last two ("Children's Friend" and "Infants' Magazine,") in every home where there are little ones.

Periodicals of The American Tract Society, New York:—

Illustrated Christian Weekly. Published by The American Tract Society, 150 Nassau street, New York.

We gladly welcome a bound volume of this superb American Religious Pictorial, which appears for the year 1872 in substantial muslin cover, price \$4.00—the quarterly parts in paper covers being 75 cents each. Every weekly number contains 12 pages, and the paper is furnished to subscribers at \$2.00 per annum.

The embellishments are of a superior character, many of them being remarkably fine specimens of wood-cut engraving; and the editorial conduct of the paper exhibits ability and tact.

It is with great pleasure we learn that this venture, which was undertaken by the Tract Society as an experiment, and in the starting of which a large amount of funds especially contributed had to be expended, now promises to become ere long a financial success, the subscription-list having rapidly and very largely increased within the last six months. It deserves prosperity, and will fully repay its patrons for the subscription money expended upon it.

Deutscher Volksfreund—Weekly—one copy, \$2; twenty to one address, \$32.

American Messenger—Monthly—five to one address, \$1; forty to one address, \$6.

Amerikanischer Botschafter—Monthly—Terms same as Amer. Messenger.

Child's Paper—Monthly—eight copies to one address, \$1; 100 copies to one address, \$12.

Morning Light—Monthly—terms same as Child's Paper. This is meant for Infant Classes, Mission Schools, Freedmen, and Foreigners wishing to learn English: for beginners, old or young.

Single subscriptions to either of the Monthlies, 25 cents each.

All these periodicals we most heartily commend.

The Family Almanac—20 cents.

Papers of the "American Tract Society,"
Boston, 117 Washington street:

The Christian Banner—Monthly—sixteen pages. The strictly evangelical spirit and practical tone of this paper has long endeared it to the hearts of many Christians of all denominations throughout our land.

The Child at Home, a Sunday-school paper issued monthly in two editions, one printed in black and the other in colors. The first costs \$12 a hundred, and the other \$30 a hundred. The colored edition is very highly prized, and some of its illustrations are fine works of art. There is no other Sunday-school paper printed in this style except Apples of Gold, issued by the same society weekly.

Apples of Gold is a small weekly for infant classes. It has a variety of type and pictures, and once a quarter it is printed in colors. It will make a very elegant volume for binding.

The New Year is the National Family Almanac issued by this Society, at twenty cents.

Papers for the Young.—In addition to those described above, we mention, with pleasure the following, as among the best; only the first two, however, being professedly religious:—

Illustrated Missionary News; London Tract Society.

The Little Folks; Adams, Blackmer & Lyon, Pub. Co., Chicago, Ill.

Young Folks News; A. Martien, Philadelphia.
The Children's Hour; T. S. Arthur, Philadelphia.
The Nursery; John L. Shorey, Boston.
Our Young Folks; Osgood & Co., Boston.
Demorest's Young America; New York.

Magazines and Papers.

THE *Eclectic Magazine* in the December number completes the 28th year of its existence. To readers who are unable to purchase the ponderous quarterlies, or can ill afford the time to peruse them, the *Eclectic* furnishes a selection of the most important articles they contain. Besides these, it draws from a great number of sources papers of a lighter character, partly fiction. It thus appeals to the tastes of a wide circle of readers. The present number, which is embellished by a portrait of Norman McLeod, is quite up to the standard which the *Eclectic* has so long maintained.

American Missionary Magazines received for December:—

Baptist Missionary Magazine.

Missionary Herald.

Foreign Missionary.

American Missionary.

Reformed Presbyterian and Covenanter.

National Sunday School Teacher.

Mothers' Magazine.

Sailors' Magazine.

Women's Missionary Magazines, for November:—

The Missionary Link—(Woman's Union Missionary Society.)

Woman's Work for Woman—(Woman's For. Miss. Soc. of Presb. Church.)

Our Foreign Allies:—

Church Missionary Record of London.

The Shield.

Evangelical Christendom.

True Catholic.

Illustrated Missionary News.

London Christian World.

R E C E I P T S

In behalf of the American and Foreign Christian Union, for the Month ending
30th November, 1872.

NEW HAMPSHIRE.

Portsmouth. Free Will Bapt. Ch., in part	
of L M. for pastor. Rev. L. L. Harmon,	\$ 50
" Mrs. Myers	5 00
	13 50

VERMONT.

Windsor. Cong. Ch. and Soc., per Jason	
Steele	11 63
Castleton. Rev. N. P. Gilbert	10 85
	22 48

MASSACHUSETTS.

Longmeadow. Mrs. Mary B. Haralson	20 00
Fall River. J. D. Flint \$25; W. H. Harrison \$20; Wm. Mason, Leroy Sargent, a Friend, \$10 ea; R. C. Brown, J. H. Earle, Tillinghast Record, D. W. Baldwin, Thos. Waring, Thos. B. Waring, S. Westgate, J. Henry, G. S. Dean, \$5 ea; others \$3.25	123 25
Boston. Bromfield st. M. E. Ch., Jacob Sleeper \$30; Seth Whittier \$10; M. A. Kent, W. S. Kyle, G. B. Rice, A. Wilson, Caleb Pratt, Mary Glass, \$5 ea; others \$23	96 00

MASSACHUSETTS—Continued.

Boston. Hanover st. M. E. Ch., Mrs. J. C. Ruddle, P. Johnson, E. H. Dunn, \$5 ea.; G. B. Outhon \$3; S. B. Ryder \$2	20 00
Brookfield. M. E. Church	17 00
Georgetown. Mr. Hardy	5 00
" 1st Cong. Ch., per Saml. Plumer	8 25
" Union Meeting	8 25
Amesbury Mills. Collection	4 00
Newburyport. Ch. Supply	20 00
Ipswich. Ladies, for Miss Rankin's field	20 00
Northampton. M. E. Ch., in part	11 92
Holyoke. M. E. Ch., in part	11 02
Chicopee. M. E. Ch., in part	23 90
Hopkinton. M. E. Ch., in part	5 78
Oakdale. M. E. Ch., in part	9 85
Maynard. M. E. Ch., additional	1 00
Oxford. M. E. Ch., additional	2 50
	408 42

CONNECTICUT.

Rockville. Rev. Giles Pease	3 00
Guilford. Third Cong'l Ch., Rev. G. M. Boynton	15 45
Middletown. A. E. O., for Central Mexico	3 00
	21 45

NEW YORK.

New York. Church of the Atonement (Rev. Dr. Sabine), in part, for Central Mexico, W. 23d st. Pres. Ch., H. Zabriskie, Tr., for Central Mexico	120 20
" Mrs. Stephen Griggs	75 00
" Am. Bible Soc'y Grant to Central Mexico, for Bible distribution	35 00
" Church of the Atonement, additional	1,249 87
Rochester. Thos. Broxholm	3 00
Brooklyn. Carroll Park M. E. Ch., additional, H. Dubois \$10; John Hannah \$5; Reuben Nixon, E. P. Alvord, Emma E. Howe, H. Dubois, \$1 ea.; others \$3.	5 00
New York. J. Fargo \$6; J. W. Pratt \$18 50	22 00
Brooklyn. Geo. Kelsey \$10; Jacob Schaffer \$5	23 50
Frankford. J. W. Davison	15 00
Brooklyn. W. C. Marvin	10 00
New York. Alanson M. E. Ch., John White \$13; John King \$10; S. F. Winslow, T. N. Mix, \$6 ea.; others \$10.16	5 00
Brooklyn. Simpson M. E. Ch., J. W. Taylor \$10; H. L. Slaight, T. L. Jones, J. Magee, J. H. Dahn, L. Loomis, F. Van Stolen, \$5 ea.; J. W. Monk \$10, W. H. Whiting \$2, J. M. Kelley \$1	43 16
" From a friend	53 00
" Hanson Place M. E. Ch., D. S. Darling \$30; C. T. Carlton \$35; D. Van Nostrand, John French, B. H. Carey, \$10 ea.; Saml. Booth, Mrs. Greenwood, J. G. Dolbean, H. Schoonmaker, Jr., A. Taft, Geo. Mariner, W. S. Wright, W. M. Little, \$5 ea.; Jno. G. Austin \$2, Cha. K. Teale \$3, Wm. Collins \$2, others \$3.	100 00
Middletown. M. E. Church, additional	8 50
New York. Alex. Burnett	5 00
" Supply by S. W. C. less expenses	15 40
Poughkeepsie. 2d Ref'd Church, per J. P. Heath	22 38
Oswego. 1st Pres. Ch., Mrs. M. S. Doolittle, Mrs. M. Pettibone, J. O. Hathaway, B. Hegeman, Myron Pardee, O. H. Brown, H. M. Eggleston \$5 ea.; others \$64—to constitute Rev. Daniel Tuley a L.D.	100 00
" East M. E. Church, J. B. Edwards \$6, O. H. Woodruff \$5, others \$10	20 00
Oswego. For Dr. Cooper's Mission in San Luis Potosi, John K. Post \$25, H. L. Davis \$5, A. E. Southwell \$5	35 00
Brooklyn. Lafayette A. r. Pres. Ch. to constitute Rev. Theo. L. Cuyler, D.D., a L. Director, and Rev. W. E. Barnes a L. M., and for Central Mexico	163 19

NEW YORK—Continued.

New York. Fourth Ref'd Pres. Church, 48th st., David Houston \$50, others \$30	80 00
" Rev. M. Gallagher, for Dr. Cooper's Mission	100 00
	2,468 80

NEW JERSEY.

Jersey City, Bergen. Miss'y Assn. of the Manse 1st Pres. Ch. Sab School (Rev. E. W. French), for Dr. Kalopothakes' Mission in Greece	40 00
Bloomfield. German Young Ladies Class in Pres. Ch., for Central Mexico	1 35
Newark. 2d Pres. Ch., O. S. Ward, Treas., collection in July \$24.13, collection in Oct. \$18 84	42 95
New Brunswick. Mrs. Dr. How, per Dr. Taylor	25 00
Passaic. Stephen Rogers	5 00
Bloomfield. 1st Pres. Ch., additional per Jas. P. Jones, Esq.	20 00
Boonton. Union Meeting in M. E. Ch.	24 51
Passaic. Col. B. Ayerrig, for Dr. Cooper's Mission	16 00
	168 81

PENNSYLVANIA.

Waterville. Mrs. E. S. Cameron, in full of L. M. for Rev. Jas. Cameron	15 00
West Lebanon. Contribution per A. H. Fulton	7 13
Eldersridge. Pres. Cong'n, per Wm. Fritz, Treas.	9 92
Philadelphia. From friends of Rev. S. Sayre, now and formerly in the North Pres. Ch., through L. E. Sayre, \$88, through Mrs. E. F. Halloway \$36—for the Chapel in Talca, So. Am.	123 00
Pittsburgh. 3d Pres. Ch. Sab. School, for Northern Mexico	50 00
Philadelphia. Miss'y Society of 1st Independent Church, for Central Mexico	50 00
	255 05

DISTRICT OF COLUMBIA.

Washington. "D."	25 00
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MARYLAND.

Baltimore. Joshua Horner, Jr.	10 00
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INDIANA.

Seymour. Union Meeting	16 15
New Albany. 1st Pres. Church, W. R. Culbertson \$25, R. McCord \$10; Dr. Cooper, Mrs. Plummer, \$1 ea.	37 00
" 2d Pres. Church, additional	30 75
" M. E. Chs.	10 50
Bloomington. Union Meeting	23 25
Evansville. Zion's Ger. Evan. Ch.	80 00
" Jas. Swanson \$2, U. Utteridge 50c	2 50
Logansport. T. W. Wilson	5 00
Wabash. E. B. McPherson	5 00
Fort Wayne. 1st Pres. Ch., J. S. Williams \$2, others \$14	34 00
" 2d Pres. Church	15 00
" 3d Pres. Ch.	11 40
" M. E. Chs.	8 75
" Lutheran Ch.	4 00
Huntington. Union Meeting	16 25
Goshen. 1st Pres. Ch., in part	17 00
" M. E. Ch.	10 50
Green Castle. Bapt. Ch.	3 75
" Union Meeting	16 54
" Pres. Church, to constitute Rev. S. Williams a L.M.	30 55
	325 00

OHIO.

Cincinnati. Lane Sem'y Pres. Sab. School, for Northern Mexico.	50 00
" Walnut Hills M. E. Church, additional, Miss Brown \$5; Messrs. Cottrell and Mills \$2 ea.; Smith, Trenner, Dormar, Barnett, Harper, Fisher, \$1 ea.; J. Keller 70c.; Mrs. DeGrote 50c.; Mrs. Dodson 60c.	16 75
" Buckeye st. Ger. M. E. Church, which constitutes Theodore Baur, Esq., a L. M.	30 00
" Trinity M. E. Ch., additional, Dr. Carey, Mrs. Davis, Miss Lathrop, \$5 ea.; R. J. Douglass, Miss Berry and Vanholz, \$4 ea.; Mr. Thompson, Mrs. Hannah and Nixon, \$1 ea.	24 00
" Mr. Hoag \$5, Mrs. Shackelford \$2, Mrs. Kenealy \$1.50; Mrs. Curry, Rambo, Miss Shackelford, \$1 ea.; G. S. Blaney 50c.	12 00
College Hill. Pres. Church.	41 75
" Ohio Fem'l Sem'y, to constitute Miss Lephie N. Clark a L.M., and for Northern Mexico.	30 00
Cumminsville Pres. Church.	9 91
Hamilton. 1st Pres. Ch., Messrs. Shafer, Robertson, Mrs. Wilson, Carlisle, \$5 ea.; Mrs. Kinder \$2.50; Mrs. Tapscott, Hooper, \$2 ea.; McNauley, Anderson, Smyers, Anderson, Bowman, Giffen, Stewart, McAdams, Conkils, Skinner, Gray, Dunkle, Giffen, Stewart, Kennedy, Macbeth, Falconer, Thompson, Parks, Murdt, Mrs. Bigham, Potter, Giffin, \$1 ea.; W. Falconer, Mrs. Hunter, Williams, 40c. ea.; Mrs. Neale, Shaffer, 50c. ea.	51 50
" 1st U. Pres. Ch., J. McKee \$5, A. Laurie \$1, W. E. Brown \$3; Landis, Beckett, \$3 ea.; Moore, Kilpatrick, McKee, Beckett, Laurie, Giffin, Miller, Mrs. Owens, McKee, Snively, Miller, Harrison, \$1 ea.; Wm. Blair, Mrs. Stark, Miller, 50c. ea.	29 50
" Bapt. Ch., Mrs. Lee \$3; Messrs. Meeley, Seoby, Gibbons, Mixer, Mrs. Dunlevy, Lane, \$1 ea.; Mrs. Watkins, Shuey, Smith, 50c. ea.	9 50
" M. E. Ch. two Messrs. Fittons \$2, Mr. Feiner \$2, O. Traber 50c.	4 50
" Epis. Church.	1 10
Xenia. 1st Pres. Church, Wm. Brown, for L. M., \$10; Messrs. Ankeny, Allison, McMillan, Harbison, Mrs. Allison, \$5 ea.; Fleming, Townsley, Mrs. Lorne, \$2 ea.; Harper, Silt, Harned, McClellan, Payne, Fleming, Howard, Munger, Ormoby, Stevenson, Cooper, Mrs. Trotter, \$1 ea.; Giloway, Allison, McClure, Orr, Mrs. Allison 50c. ea.—which constitutes Rev. Walter W. Ralston a L. M.	55 50
" 1st Lutheran Ch., A. Rouzang \$5, B. Funk \$5, B. Rouzang \$2; Messrs. Lutz & Harmer, \$1 ea.	12 00
" Cold M. E. Ch.	5 61
" 1st U. Pres. Ch., E. Miller \$40; Messrs. J. F. Wright, in full of his L.M.; Harper Crawford, in full, to make Mrs. Susannah Crawford L. M.; McMillan, \$50 ea.; Fraser, Van Eaton, Hanson, \$2 ea.; Holmes, Kelso, Lytle, Patton, Hopkins Bradford, Mrs. Giloway, Carruthers, Mrs. Hamilton Carruthers, \$5 ea.; C. E. Dean, pastor, Maquieson, Mrs. Crawford, 50c. ea.; A. Heintz 25c.	79 75
" St. Louis Ch., E. Lytle \$10; J. C. McMillan, Mrs. Weyer, \$5 ea.; Bryant, Nathan, Stewart, 50c. ea.; An drew Watt, Mrs. W. G. M. Maquieson, 50c. ea.; Cooper, Harper, Mrs. Evans, \$1 ea.; Mr. M. M. M. \$2.50; Messrs. Lutz & Dean, 50c. ea.; Mitchell, Moore, Soumer, 50c. ea.	43 50

OHIO—Continued.

Xenia. Massie's Creek U. Pres. Ch., Mr. Loughhead.	1 00
" 1st M. E. Ch., Mrs. Hartwell \$3; F. E. Shepley, Mrs. Murphy, \$2 ea.; Currie, Geet, Melvain, Hoover, Dodde, Bates, Scarf, a Friend, Mrs. Lauman, Madley, \$1 ea.; Mrs. Knight 50c.	17 50
" Trinity M. E. Ch., Messrs. Newton, Connoble, Pelham, \$5 ea.; Barnes, Hoover, Arnold, \$2 ea.; Cornwell, Trader, Gatch, Smith, Trader, Hioka, McGurvy, Barrows, Trader, Hoover, \$1 ea.; W. Piper 75c.; Trader, Rector, Trader, 50c. ea.; W. McGurvy 25c.—to constitute Rev. M. Dustin a L.M.	33 50
" Covenant Church, Miss Ewing, in full of her L.M.	5 00
" 2d U. Pres. Ch., Messrs. Carson, Dedde, Smeigh, Duncan, \$1 ea.; Harper, Huichon, Hyalop, 50c. ea.; Mrs. Hughes 25c.	5 75
" Ger. Ref'd Ch., Messrs. Eavy, Rader, Baughman \$1 ea.; S. Cumbaugh 35c.	3 35
Springdale. Pres. Ch. and Sab. School.	22 00
Wyoming Pres. Church, which constitutes Rev. Jos. Gamble L.M.	29 60
	651 27

IOWA.

Hopkinton. Ref'd Pres. Ch., A. G. Smith \$2; Peter Guthrie, A. G. Reid, W. H. Stevenson, A. Anderson, M. Morrison, A. R. Johnson, J. M. Johnson, W. McCullough, Mrs. J. Dunlap, Miss M. H. Dougherty, A. McConnell, A. K. Strange, J. W. Stevenson, John Dunlap, A. Mullen, Jas. Kilpatrick, J. H. McGlade, Rev. D. H. Coulter, \$1 ea.; J. Greer, A. Smith, J. Smith, Jr., W. S. Guthrie, A. Orr, R. L. Wallace, Mrs. Milroy, Robt. Dunlap, T. J. Thomas, H. A. Joseph, James Owens, Maggie Spear, M. F. Dunlap, S. E. Dunlap, J. Everts, S. M. Stevenson, L. Miller, J. R. Kilpatrick, H. W. Everts, 50c. ea.; others \$4.65—in part to constitute Rev. D. H. Coulter a L.D.	34 15
Hopkinton. Pres. Ch., D. M. Cook, J. Smith, C. O. Paquin, T. H. McBride, R. Wilson, A. Nash, L. A. Lovelace, L. B. Kuhn, Miss Booth, Mrs. J. Johnson, Rev. S. Hodge, D. D., \$1 ea.; J. H. Campbell 75c.; others \$13.25—in part to constitute Rev. S. Hodge, D. D., a L.M.	25 00
" M. E. Church, Messrs. Tate, Hardy, Davis, Mason, Barker, Cronk, Mrs. Thompson, and Rev. C. W. Burgess, \$1 ea.; others \$3.25.	11 25
Albia. Disciples' Church, A. J. Ritchie, J. H. Drake, \$5 ea.; L. B. May \$2; E. W. Duncan, M. A. Berry, Mary Walden, J. B. Turner, D. A. Noble, and Rev. F. Walden, \$1 ea.; others \$5.60—in part to constitute Rev. F. Walden a L.M.	23 60
" M. E. Church.	13 40
" Pres. Church.	3 00
Laporte. Pres. Ch., B. S. Stanton, R. J. McQuiklin, W. F. Adair, \$2.50 ea.; Freeman Moulton, W. H. Abbott, C. F. Swallow, J. McQuiklin, R. H. McQuiklin, A. G. Pierce, J. E. Stebbins, N. E. Reed, Geo. Beal, J. McFarland, Rev. D. S. Morgan, \$1 ea.; others \$11.50—to constitute Rev. D. S. Morgan a L.M.	30 60
" M. E. Church, Rev. S. Daniels \$5; others \$5.	10 00
" Evangelical Church.	12 10
" Others.	4 50

167 00

Total Receipts in November\$4,537 57

THE CHRISTIAN WORLD.

Vol. 24.

FEBRUARY, 1873.

No. 2.

EDITORIAL NOTES.

SHALL THE CHRISTIAN WORLD BE SUSTAINED?—The following brief circular was attached to the cover of the CHRISTIAN WORLD for January :

TO OUR PATRONS.—A financial crisis has been reached in the publication of this Magazine. The list of Life Directors and Life Members, to whom it is sent free, has so largely increased, and the actual number of its yearly paying subscribers is so small, that several thousand dollars are expended upon it annually above its receipts.

The Society is not able longer to sustain this burden, and must reduce the Magazine in size, and issue it less frequently, or perhaps will be compelled to discontinue it altogether, unless its friends rally to its support. It is with exceeding regret that this possible contingency of suspension is contemplated, because the CHRISTIAN WORLD occupies an important field of journalism filled by no other publication, and abundant testimony convinces us that it is exerting a wide influence for the promotion of a sound Protestant Christianity, and for the defence of Religious Liberty against the insidious efforts of Romanism to regain in this country the power it is now losing in the countries of the old world.

If all who are now upon the free list will (as a voluntary offering) send us promptly the subscription price for one year (only one dollar), it will relieve us from present embarrassment. Or, if some persons of means will make larger offerings for this specific work, we shall gladly avail ourselves of their benefactions in a continued free circulation, up to the measure of their bounty.

It is with unfeigned gratification that we acknowledge the many kind responses which this appeal has elicited. From various sources we have received the warmest expressions of earnest commendation for our Magazine, of hearty sympathy in its financial embarrassment, and of deep regret at the contemplated possibility of its discontinuance.

A number of those heretofore on the free list have also generously responded in money, their "voluntary offerings" varying in amount from a single year's subscription to twenty dollars. In addition, we have two conditional proffers of larger sums, in case enough is secured to sustain the Magazine.

Nevertheless, we regret to say that the amount thus far received and pledged is altogether insufficient to secure the desired end. A few hun-

dred dollars have been obtained, while the sum needed for the permanence of the CHRISTIAN WORLD must reach several thousands.

We venture therefore to suggest to all warm-hearted sympathizers who desire to take part in sustaining this periodical, but have not yet forwarded their donations, that the decision of the question must speedily be made, and hence it is desirable that they notify us as soon as possible. We will hold the matter open until our next issue, hoping, in the meantime, to obtain sufficient data for a wise judgment whether such an *Organ of Protestantism* is really wanted and will be sustained.

It is our firm conviction that American Protestants need an organ like the CHRISTIAN WORLD, a periodical whose pages shall be consecrated to the work of enlightening the public mind respecting the dangers to which our beloved country is subjected from the corrupt religion that already counts its adherents on this side of the Atlantic by millions.—The aggressive spirit of Romanism is here finding its expression in attempts to expel the Bible from our Public Schools, and then to overthrow those schools because they are “Godless”—in persistent endeavors to secure for itself the control of the State treasury for the maintenance of its own educational establishments—and in unremitting diligence to obtain and to use the balance of political power to the furtherance of its own ambitious ends. This Romanistic aggressiveness needs to be met and exposed. The world, especially the Christian part of it, must not be allowed to forget that Roman Catholicism has a *history*. We may not believe implicitly the professions which she chooses to make in a Protestant land where she is comparatively weak. The documentary evidence of the last three hundred years refutes those professions; the practice of the Romish Church wherever her supremacy is undisputed shows them to be absurd. The bloody persecutions of the past are so many signals to warn the world against admitting again to power a system that has proved itself as untrustworthy a conservator of the rights of conscience as of the popular liberties. The secular press, with all its vigor and sprightliness, cannot be relied upon to do this work alone.—The ordinary religious press has too many other topics of interest and importance to consecrate to this subject the time and attention which it justly deserves.

Scarcely less important is it to furnish the reading public with full information of the present progress of evangelical truth in those Papal lands until recently hermetically sealed against it, and to record statistically, and in a form convenient for preservation, all those great movements and overturnings within and without the Papal church which characterize the religious history of the present age. A grand future is opening before us—a future full of promise. The strongholds of intolerance have fallen one after the other, until an epoch which the older men among us scarcely hoped to see in their day has actually arrived,

and the Gospel can be freely preached in every Roman Catholic land throughout the world. A periodical is absolutely needed which shall make it a chief object to present the motives to Christian activity derived from the hopefulness of the work of evangelization. God's blessing is upon that work : God's promises are pledges of its ultimate success. We rejoice, therefore, to know that there are very many who would view the suspension of the *CHRISTIAN WORLD* as a severe blow to the cause which, twenty-three years ago, it was instituted to further ; and we heartily hope that their fervently-expressed prayer that it may long continue to uphold against error the standard of evangelical truth will be fully realized.

Conditional pledges of any amount, large or small, are invited. A few generous donations from those whom God has blessed with abundant means are greatly needed in the present exigency.

SACRIFICE FOR CHRIST.—TOUCHING LETTERS.—On Sunday evening, December 8th, 1872, our missionary, the Rev. Dr. Riley, spoke in Rev. Mr. Beecher's church in behalf of the church of Jesus in Mexico. In the course of his remarks he incidentally adverted to the selfish cruelty of the priests of Santiago, Chili, who, when their splendid church edifice was in flames, put forth every exertion to save their precious images and treasures, while they suffered two thousand devotees—women—to perish. Dr. Riley's speech was reported in the *New York Daily Witness*, and this portion in particular attracted the attention of one poor working-woman. It aroused in her breast the anxious inquiry, What can I an American Protestant woman, do for my benighted sisters in Roman Catholic lands? The results of her prayerful thought are indicated in a letter which we give below, in the hope that so touching an example of self-sacrifice may not be without profit to those whom the Lord has more richly endowed with the means of furthering his cause.

REV. H. W. BEECHER.—*Honored Sir :* I read in yesterday's *Witness* the interesting talk of Dr. Riley to your people, concerning Mexico, and although I was not present I think you will not refuse the mite enclosed for the grand object stated. I am, sir, but a poor, unhealthy young girl, and can ill afford to spare even the mite, but I feel that, professing to love Christ, it becomes my duty and privilege also, to sacrifice for His cause. I have, therefore, resolved to wear my old hat with a little fixing, such as I can do myself, and send you one dollar. I would like, oh how much, to send a larger amount, but have just been giving to Christ's blessed cause in another direction, and this is all I can spare at present. My prayer is, that many who can so easily spare something in the way of money or useless wearing apparel, may be inclined by God's spirit to sacrifice a little to the cause of Him who has done so much for us, and that not only Mexico, but other lands, may resound with praises to our God, to whom be glory forever.

Dec. 11.

YOURS IN THE LORD.

We had just penned the remarks prefaced to the above letter, when the mail brought us another equally interesting, written by an aged pen-

sioner in his 89th year, parts of which we lay before our readers, as one of many tokens that the sympathy and prayers of God's people are with the American and Foreign Christian Union in its blessed work of evangelizing those that are ignorant of the way of salvation.

“———, January 15th, 1873.

“I feel very deeply for your Society, and would be glad to help you as in years past, but I cannot do so. I must send you the ‘widow's mite.’ The Lord multiply it a hundred fold, is my prayer. I hope you will be able to go on with your work in Mexico. . . . How many thousands of Roman Catholics have been converted in the twenty years past where your Society has labored! What a work Miss Rankin has done for Mexico! The Lord bless her! . . . I am in my 89th year. I had a long sickness, which has taken about all I have got. I send you one dollar of my pension money: it may be the last. . . . There are the Home Mission, the Bible and Tract Societies, and all those benevolent societies must have their share of contributions, according to their importance. The world all thrown open for Christian labor!—Oh! what a work for this generation to do.”

CLOSING OF REV. MR. VAN METER'S ROMAN SCHOOLS.—We regret to state that the schools which Mr. Van Meter, late of this city, opened last autumn in Rome, Italy, were soon after closed by order of the police. Mr. V. had succeeded, as we learn from his letter to the Minister of Public Instruction, in gathering into five day schools (four in the city and one at Frascati) some 300 children. These were all that the rooms would contain, and about 200 or 250 more applicants were rejected because they could not be accommodated. He had also opened a night-school in the Borgo Vecchio, in the immediate vicinity of the Vatican, and thirty-five men and women were present on the first evening. The interference of the police was very unexpected and very peremptory. In one school the children were not allowed to finish the meal provided for them. Unfortunately it would appear that Mr. Van Meter, being misinformed as to the restrictions laid by Italian law upon the opening of schools, neglected to fulfil the requirements which the law demanded and to secure the consent of the public authorities. We see it stated that Mr. Van Meter has since been informed that if he complies with the requisite formalities, no objection will be made to his opening as many schools as he chooses. “But,” as the *Evangelical Christendom* properly observes, “it is not pleasant to find that the municipal authorities are so ready to visit with their displeasure every petty infraction of their rules in every case in which Protestant institutions are concerned.”

ARE WE TO HAVE ROMAN CATHOLIC REGIMENTS?—A writer in the *New-York Daily Witness* not long since called attention to the circumstance that “organized military bands of the Papal Church” have been formed in the State of New York. The fact that the militia system has been so far perverted from its original purpose as to permit such organizations is significant and sufficiently alarming. The abuse seems to lie in author-

izing regiments to be constituted, for admission to which it is a prerequisite that the applicant be a Roman Catholic. No well-regulated State, above all none pretending to offer complete religious equality, ought to tolerate for one instant that the members of any one religious denomination should congregate to practice in arms. The very knowledge that such exercises are going on, publicly or privately, would of itself be provocative of jealousy and suspicion, and must infallibly lead to counter drill and preparations by those of other religious beliefs, and ultimately to bloody conflicts and open warfare. But that members of a single sect, not content with such armed practice, should be permitted to assume the name of regiments of the State National Guard is an act of almost inconceivable negligence on the part of those in authority.—Does the question of sectarian division properly enter into the defence of our fire-sides; or are these the preparations for future riots, when mutiny shall array our ostensible guards as the partisans of civic discord and butchery? We cannot but regard the formation of the “Emmet Zouaves” and other like organizations, as a most pernicious precedent.

The first fruits were seen one Sunday in November last, when, according to the writer referred to above, 2,000 men belonging to the “Emmet Zouaves,” “Wolf Tone” and “Emerald” Guards, and hailing from New York, Jersey City and Newark, undertook to march through the streets of Newark, in uniform, though without arms, and preceded by bands of music, to the laying of a corner-stone. The mayor of the city, Mr. Ricord, very promptly and with suitable decision, forbade them to continue their disturbance of peaceable Christian congregations; and they were compelled to desist as long as they were within the city limits.—But they yielded with a very bad grace, asking amid profane oaths, “whether they were to be robbed of rights of a Sunday, in this free country?” And they made ample amends for the deprivation by creating such a din in East Newark with their music, their shouts and huzzas, as to render public worship all but impossible for about three-quarters of an hour. Such infractions of our laws respecting the Sabbath are, unfortunately, so common that the simple disturbance of religious worship by brass bands preceding Roman Catholic processions might attract little special notice. But that this should be done by men clothed in our State uniform is, or ought to be, food for more than ordinary reflection.

STATE APPROPRIATIONS TO SECTARIAN SCHOOLS.—We regret to notice that, even after the attention which has been called to the gross impropriety of applying the funds of the State to the support of avowedly sectarian schools, the same system continues to be carried out. From the following statement, which we find in the *New York Evening Post*, Semi-weekly for January 10th, 1873, it appears that the Roman Catholic schools still

receive, as will always be the case so long as any distribution is made, the lion's share of the whole amount distributed. Need we say that our people should urge the legislature of New York to repeal at once a law which renders possible such a violation of right and of decency?

"Under that section of the tax-levy of this city which provides that twenty per cent. of the excise money received from the sale of licenses shall be distributed among certain of the schools and charitable institutions of the city, the following awards have been made:—In 1869 the entire amount so appropriated was \$214,960. Mr. Nathaniel Jarvis, Jr., who apportioned the money that year, allotted \$178,672 to Roman Catholic institutions, and only \$38,288 to those of other denominations. In 1870, under the supervision of the same officer, the Roman Catholics received \$182,295, and the Protestants \$35,005 out of a total sum of \$217,300. In 1871, notwithstanding the public feeling both here and elsewhere, and in spite of Comptroller Green's earnest efforts to procure something like a fair division of the total amount apportioned, \$179,088, the Roman Catholics received \$155,140, and the Protestants only \$23,948. On the 29th of last December the Committee appointed for the purpose reported a schedule, giving the Roman Catholics \$119,112, out of a total of \$142,890, and leaving only \$23,778 for all other denominations. Thus it seems that in the last three years the Roman Catholic schools and asylums—when the money for this year is distributed—will have received more than five times as much as all the Protestant, German and Hebrew institutions together."

PRIESTLY RULE IN BELGIUM.—Great Britain and Belgium constitute two signal exceptions to the steady decline of monastic institutions throughout Europe. According to an article by M. Emile de Laveleye in the *Fortnightly Review*, some extracts from which appear in the "Monthly Letter" of the (British) Protestant Alliance, for December 2, 1872, Belgium had, in 1846, 779 convents with 11,968 monks and nuns. In 1866, the number had increased to 1,314 convents with 18,162 monks and nuns. So rapid a multiplication is in itself remarkable, and still more so in view of the fact that since 1830 Belgium has been the freest Roman Catholic country (as far as her constitution and laws are concerned) on the face of the globe.

It is evident that here Romanism has been making for years a most determined effort to maintain her old foothold. She had indeed everything in her favor. From the time of Alva's administration until the present century, the Flemings and Walloons were to a man adherents of the Pope: for uniformity had been purchased at the price of the blood of countless victims of the Inquisition. It is not surprising, therefore, that even in the nineteenth century the clerical party is powerful. It frequently carries elections. The present administration is of its creation. How it accomplishes its ends, we learn from M. de Laveleye and from other sources. Of course, the pulpit is employed for fulminating political denunciations against the candidates of liberal sentiments,

and the confessional to intimidate the wavering. But besides this even more reprehensible methods are resorted to. Two instances will suffice for illustration. "A magistrate, M. Iweins," says M. de Laveleye, "had decided in favor of the town of Ypres against a church fabric, which claimed the property of a certain Lamotte endowment. Last Easter the vicar of the parish writes to the magistrate, that if he does not withdraw his decision and make honorable avowal of his fault, absolution will be refused to him. The same communication had been made to the sheriff of the town. The magistrate proceeded to lay a complaint before the minister of justice, who advised the bishops to hush up the affair, and this was done. The example is instructive. *Suppose the magistrates to be good Catholics, then it is the clergy who give the judicial decisions.*" The following incident we find in the same connection, taken from the Brussels correspondent of *Pall Mall Gazette*, Nov. 6th, 1872 :—"The Burgomaster of Clavier, near Liege, has written to the *Journal de Liege* to state that he has been a subscriber to it for many years, but that on Sunday last the parish priest of Sény told him that if he continued to subscribe, to or to read that journal, he could not receive absolution. The burgomaster, who is eighty-two years of age, and has held his civic functions for the last twenty-five years, asks in his letter whether the Inquisition is going to be re-established in Belgium. The fact excites general indignation."

THE JESUITS IN ITALY will probably ere long be invited to follow the example of their brethren in Germany and leave the peninsula. Indeed so rapid is the progress of events that their expulsion may be ordered by law before these lines are in type. The Committee of the Chamber of Deputies charged with the consideration of the bill respecting Religious Corporations which, as elsewhere stated, was one of the occasions of the Pope's last angry allocution, adopted on the 14th of December a sweeping resolution on the subject. The cable tells us that it "declares that the suppression of the Society of Jesus, including the chief establishment of the Order in Rome, is imperatively demanded by the interests of the nation." The announcement of this action is reported to have been received with enthusiastic applause by the Liberal Deputies of the Italian Chambers.

Meantime, whatever be the fate of the Jesuits and the other so-called Religious Orders of the Roman Catholic Church, the progress of truth and liberty in Rome, as in the remainder of Italy, is steady and encouraging. Italy's only hope of safety from infidelity after the fall of the Papacy lies in the rapid spread of the Holy Scriptures and of a Christianity based upon their unalloyed teachings. The native Italian converts, with such assistance as British and American Christians afford them, are endeavoring to meet the pressing wants of the case. In vari-

ous parts of the city they are actively at work. Their Bible depositories and their places for meeting and evangelization are to be seen where, three years ago, we should never have dreamed of seeing them—on the *Piazza del Popolo*, close to the *Gesù* Church, in the very *Borgo*, and within a stone's throw of St. Peter's and of the Vatican Palace. The Pope, more than ever realizing the description given of him two hundred years ago in Bunyan's great allegory, is powerless to hinder the work which he sees going on from the very windows of the magnificent pile where he holds himself a voluntary captive. May he live to see the work carried to its great consummation!

A PAPAL ALLOCUTION AND ITS RESULTS.—Whom the gods wish to destroy, they first make mad! This old pagan saying seems to find a striking application in the conduct of the present Pope of Rome. Far from learning discretion from the successive losses and defeats brought upon him by his own folly and blasphemous assumption of divine attributes, he is bent apparently on pursuing the same course even to the end. Already has he provoked the confiscation of the last vestiges of the temporal dominions enjoyed by his predecessors for near a thousand years; and, if his inordinately protracted pontificate should last much longer, it is not unlikely that the current Italian prophecy that Pío Nono will be the last Pope will meet with a literal fulfillment. In producing all this mischief to himself the principal instrument has been his own indiscreetly used tongue. Few men have so fine a *presence* as Ferretti-Mastai. The dignity and suavity of his face and manners conciliated the favor of all who used to see him officiating in the public ceremonials of his church. Even intelligent Protestant spectators could hardly convince themselves that so bland and kindly a countenance could be that of the head of a system whose cruelty and unchristian machinations are stamped indelibly upon every page of the history of modern times.—Had the handsome old man but possessed the golden gift of *silence*, he might have been esteemed well-nigh perfect!

But here comes a new blunder of his loquacity. In a consistory at which twenty-two cardinals took their seats, held on the 23rd of December, 1872, Pius IX delivered an allocution upon the state of affairs throughout Christendom. Italy, Germany, Spain and the Armenians successively received the pontiff's attention and denunciation. A cable dispatch gives us the substance of his speech.

"The Church, he said, was still sorely persecuted. The purpose to destroy her was shown in the acts of the Italian Government, which compelled the clergy to serve in the army, and imposed heavy taxes on Church property. He solemnly protested against the bill now pending in the Italian Parliament for the suppression of religious corporations, and declared that title to property acquired by this means would be null and void. He repeated his censures of those who encroached on the

rights of the Church, and denounced Germany, where the pitfalls of open violence, calumny, and ridicule were employed to destroy the Church by men who, ignorant of religion, sought to define its dogmas. The allocution concluded with a protest against the Clergy Dotation bill recently passed by the Spanish Cortes, and a general condemnation of the Armenian schism."

To say the least, the utterance of these expressions was gross imprudence ; for the Pope merely alienated still further those who already viewed him with no friendly eye. We are not, therefore, surprised to learn that the Berlin *Nord-deutsche Allgemeine Zeitung*, a leading organ of the public sentiment, speaking apparently by government inspiration, stigmatizes the Pope's allocution as an unpardonable insult to the Emperor of Germany. The colossal impudence of the Pope, says *The Gazette*, proves the inevitable necessity for the immediate passage of a law defining the boundaries between the State and the Roman Catholic Church. The Imperial Government itself has also taken official notice of the Pope's words. A later dispatch (Dec. 30th, 1872) tells us that the journals of Königsberg and Posen have been threatened with immediate confiscation if they publish the Pope's insulting references to Germany ; while from Rome comes contemporaneously the more important statement that the Emperor has broken off diplomatic relations with the Pope. Within less than a week after the holding of the consistory, the German Chargé d'Affaires informed Cardinal Antonelli that he had been instructed to take unlimited leave of absence ; after which he closed the Legation, and left Rome for Berlin.

SUBMISSION OF THE LAST RECUSANT R. C. BISHOPS TO THE PAPAL DOGMA. —It would seem that the course of events in respect to the dogma of Papal Infallibility ought to suffice to convince any thinking man that reformation of the corrupt church of Rome is an idle dream. Undenially that dogma when first thrust upon the Vatican Council for its adoption was far from popular, and the discussion of the subject developed the hostility entertained against it so clearly that many lookers-on felt themselves warranted in hoping that after all the point would not be pressed, and the Roman Catholic church would be spared the crowning disgrace of sanctioning in the most official manner a human claim to divine attributes—a claim as absurd as it was impious. The sequel proved that these spectators had miscalculated. They had forgotten the overwhelming weight of the influence of the Vatican. They had ignored the fact, proven by all recent history, that the modern Papacy by its successive usurpations had belittled the Episcopate ; that the Bishops were no longer anything more in practice than they were in ultramontane theory—the creatures of the single ecclesiastic at Rome in whom resided the plenitude of apostolic virtue, and who dispensed it simply according to his own will. The prelates who did not go to the

length of actually voting for the dogma they secretly detested, maintained a surly silence, and permitted it to pass without recording their votes against it.

All the world knows that these prelates returned from Rome as little convinced as they went there. Some of them avowed their discontent. But what has the result been? One after another has succumbed.—The same irresistible pressure that accomplished wonders in the Vatican Council has been brought slowly but surely to bear upon them, and with marvelous success. In most cases even the pretense of consistency has been abandoned. Among the most notable instances of this humiliating submission to simple authority is that of Bishop Hefele, the well-known church historian, whose work on the “Councils of the Church” is a leading Romish authority on the subject. Only a little over two years ago, and five months after the close of the Vatican Council, he wrote a remarkable letter, which has recently come to light, and portions of which we find translated in the New York *Evangelist*. In this letter occur such sentences as these: “As little in Rottenberg as in Rome can I hide from myself that the new dogma is destitute of any true, real, Scriptural and traditional foundation, and damages the Church to an incalculable extent; so that she has never received so dear and deadly a blow as on July 18th of this year. . . . I will not publish the new dogma in my diocese. . . . I will rather lose my chair than my peace of conscience.” For his unmanly surrender of his convictions after these stirring words, what apology does Bishop Hefele offer? Nothing but that he has “sincerely subordinated his subjectivity to the highest Church authority,”—a course which he asserts has procured him “inward peace!” We may be permitted to entertain doubts as to the alleged result. If the Bishop has secured peace by such a method, his case stands alone and is a contradiction to all known laws of mental and moral philosophy. And now to complete the humiliating record, we see it announced that Bishop Strossmeyer is to be added to the list of renegades, which is thus complete! With the exception of those Bishops that have died in the interval, there is, we are told, not one who has not submitted to the Papal pretensions. What Darboy would have done had he lived we can tell with sufficient certainty from what his associates have done.

The Festival of "Our Lady of Guadalupe."

By our own Correspondent.

[THE following communication from the Rev. Dr. Cooper, written from the City of Mexico, under date of December 12th, 1872, gives an account of an important Roman Catholic festival. It will be read with painful interest, and should lead to still greater exertions and more instant prayer in behalf of the poor, degraded and ignorant masses of our sister republic.—ED.]

This morning Dr. S. kindly drove us to the village of Guadalupe, distant about two miles, to witness the doings there on the occasion of this the great Mexican Festival of "Our Lady" of that name. The superstition of her worship is simply saddening and heart-sickening. To my knowledge it has just been characterized by a Roman Catholic merchant of New York, now here, as "absolutely idolatrous."

Thousands of pedestrians, to say nothing of the R. R. trains constantly running, thronged the road, coming from all quarters on the pilgrimage to the Romish Mecca. Some were even making the journey on their knees, attendant friends or *confidence-men*, I know not which, spreading shawls in front of the individual practising this novel and, I should judge, not altogether dignified or pleasant mode of travel. Pickpockets were in abundance—a friend of mine coming near losing his fine gold watch, in consequence.

The large square of the village, and all its approaches were densely packed, principally with Indians, many of them with babes in arms, or slung to the shoulders. The filth in the streets was absolutely nauseating, from which I judge that Rome, in this country at least, does not seem particularly careful to inculcate upon her devotees the practice of that most Christian—if not "Catholic"—virtue of cleanliness.

This far-famed village of Guadalupe is the centre of numerous, if not veritable, traditions. I will not undertake to say that they have reached me uncorrupted; but I give them as I get them.

In the midst of the filthy village is a steep and lofty conical hill, on whose summit, besides the smaller chapel, the visitor is amazed to see a structure intended to represent the bow of a vessel, with mast and sails set, not as mariners are wont to set them, when the wind is on the quarter, but, as in utter despite of nautical practice and of Æolus himself, directly across the craft. The structure is a lofty one of solid masonry, and is surmounted by an effigy of the presiding Deity of the place, the Virgin of Guadalupe. Tradition hath it that this is the votive offering of a certain pious Catholic, who, in danger of shipwreck during one of those storms so common in the Gulf of Mexico, promised the Virgin that, if life were spared, he would erect this monument to her honor. She heard his prayer: and behold! this science-defying structure.

Apropos of prayers to "our Lady of Guadalupe," in time of danger,

a *good story* is told of a wealthy gentleman, now engaged in erecting a handsome dwelling in the capital. I do not vouch for its genuineness, however, nor must you. It is to this effect. Expecting to be wrecked each moment, and so placed beyond the possibility of ever again beholding his beloved Mexico, the millionaire, according to orthodox Catholic usage, betook himself in prayer to the tender mercies of this Lady of Guadalupe. He solemnly vowed that, if spared through her instrumentality, he would devote ten thousand dollars to her worship, in this well-known church. The storm subsided : but, no sooner had it done so, than *sober second* thought convinced him that he had been, perhaps, a little hasty, so that a feeling somewhat akin to that of a certain Judas-like repentance overcame him, and he began to reflect that he had made a rather foolish bargain. But there was no help for it. The contract had been made in his extremity, the Virgin had fulfilled her part of it, and it only remained that he should fulfil his.

But he was not willing—the danger over. Accordingly, seeking out the priest in charge, he narrated the circumstances, expressed his misgivings as to haste and un wisdom, and—*proposed a compromise!* If the priest would give him, on the part of our Lady, a receipt in full for ten—the sum devoted—he would pay over six thousand dollars, and so cancel the obligation. Agreed! the sum was paid, receipt passed, and thus the Virgin was cheated of the clear sum of four thousand dollars! "Pious frauds" work both ways. The story seems to have an air of possibility, if not of probability, in view of the character of this people.

But the legend of the spot, circulated to-day as actively as ever, although with somewhat less of credence, is to this effect : A certain man, Juan Diego by name, had a dream, as has had many a man before him. The Virgin appeared, and told him to go and gather flowers upon the barren summit of this rocky eminence ; but no flower or other thing had been ever known to grow there. He communicated the dream to his parish priest, and was ordered to go and pick the flowers. Good Catholic as he was, although somewhat incredulous, he obeyed ; when, lo! there they were, in down right sober earnest. He gathered an apron full, and hastened back to the holy father, announcing his success. "There they are," said he, as he emptied the contents of his apron upon the ground. But wonders never cease, the old proverb hath it : for what was now their astonishment to find that on the underside of the said apron, there was imprinted a well-executed portrait of our Lady herself!

Now, let me say to all the sceptics or scoffers, that if they do not believe this history, they may come and see with their own eyes, as I have done, the Chapel built in its commemoration upon the very spot where these flowers were discovered : and they may see, furthermore,

on seeing the sexton (which I did not do) the veritable countenance itself, apron and all, preserved in the large church so widely celebrated for its hundreds of feet of massive silver balustrade. And they may purchase, moreover, as I did, for the small sum of 6¼ cents a slip of ribbon bearing this legend—"Measure of the Sacred Countenance of Our Lady of Guadalupe, of Mexico," and numbers of which are, at this season, in like manner disposed of, to the benefit of the intelligent clergy in charge, and the edification of the equally intelligent faithful.

We cannot see Romanism in the United States. There it is astute, sagacious, careful. One must come to Mexico to witness the wonderful power of adaptation of this so-styled "one true church," and the facility with which it can incorporate the Aztec Paganism into its system.

We witnessed to-day an Indian dance in front of the church, accompanied with the gyrations of the holy Bull and the incantation of heathen songs, according to the fashion of their ancestors, to any description of which I feel myself totally inadequate. The scene must be left to the imagination of the reader.

A good-natured, if not cleanly crowd are these semi-Pagan, semi-Romish descendants of Montezuma. You hear not an angry word among them ; and all seem happy and contented.

We entered the Lavatorium of the church, as I may venture to call it. Here was an open court-yard, and in its midst a noble fountain of cool pure water—a sulphuret of iron resembling that at Saratoga, and consequently valuable as a healing agent, apart from the belief that, on this particular day, the Feast of our Lady, it is especially sanative in property. Its effect upon the surrounding atmosphere—for although in mid-December, it was very warm to-day, the sun being nearly vertical—was most refreshing. Around the fountain there were some twenty Indian women busily engaged in performing their ablutions, so necessary after the long and dusty journey which these thousands have taken in order to pay their devotions at this holy shrine and to draw water from the miraculous spring which burst forth—as some will have it—on the pressure of "Our Lady's" footstep on I know not what occasion.

Straws indicate the direction of the wind : and we have had one such to-day. For the past five years President Juarez has not suffered this day to be publicly observed. To-day, under the administration of the newly installed Lerdo de Tejada, the day was ushered in with a joyous ringing of bells, and the stores and public offices are closed. The question is one of interest : will the new ruler of Mexico so trim his sails as to catch the breeze from the clerical party ? And if so, may we not look out for another Revolution ? Unhappy Mexico ! When will she learn her true destiny ?

The tendency of the more educated classes of this people is in the direction of Deism ; and it seems the natural result in the case of those

who unhappily confound Romanism with Christianity. In renouncing the superstition and immorality of the one, they appear to feel themselves compelled, *ipso facto*, to renounce the other. They have had no knowledge of a pure Church or a pure Gospel : and need, oh ! how greatly, that some one teach them. The out-look is indeed a sad one—a nation cutting loose from its ancient and degrading superstition, and plunging headlong into the depths of Deism or of Pantheism.

May God, in His mercy, bring all true Christians to the rescue, and dispose them to do what in them may lie towards the evangelization of Priest-ridden, anarchical, revolutionary Mexico ! The more respectable classes look sad and downcast ; and it is not to be wondered at, in view of what they have been called to suffer.

P. S. *December 13th.*—I take back what I have said above of the good nature of this people. I saw them in the *morning*, before the “Pulque,” and other vile combinations, had time to take effect. In the afternoon and evening, no less than two-and-twenty lay weltering in their gore, besides many wounded, the result of drunken brawls, from which, it seems, “Our Lady” did not forefend them. This I know to be a fact, the “Escribano” or notary, who officially attended, being my authority. And yet the Daily Press, as yet, has no mention of the tragedy.



The American Army and the Bible in Mexico.

[SOMETHING having been recently published about the connection of the American Army with the introduction of the Bible into Mexico, it may interest many to have the testimony of an eye-witness and actor in the affair. Hence we insert with pleasure a communication which we have received from *Major-General Silas Casey*, dated Brooklyn, January 5th, 1873.—ED. CHRISTIAN WORLD.]

I know that the Scriptures were taken by members of the army, who entered Mexico, and I believe that some of the Mexicans became possessed of them through that army even before the American Bible Society operated in that field.

The following is an extract from a letter addressed by me, in 1850 (while stationed in California) to an agent of the Bible Society operating in that field :

“In conversation with you a few days since, you expressed a wish that I would inform you, in writing, in regard to the facilities of distributing the Bible in Mexico, so far as it came under my observation.—During the occupation of the Republic by the American army, I was stationed in the city of Mexico, and while there had an excellent opportunity of witnessing an attempt to circulate the Scriptures. The Rev. Mr. Norris was sent out by the Bible Society as their agent ; he succeeded by the aid of the government trains in transporting to the city quite

a number of Spanish Bibles and Testaments, which were deposited in my quarters.

"After examining the field, it was thought best that the agent should not act directly in the distribution of the Bible, but should operate through others. I distributed a number of Bibles and Testaments in families of my acquaintance, and through the assistance of other officers over one hundred copies were distributed among their acquaintances.

"It was pleasing to observe the perfect willingness and active co-operation of every officer who was called to assist in the work. The books were generally thankfully received. Among the higher classes, the influence of the priests was not sufficient to make them give them up. In some instances the threats of the priests (refusing absolution, etc.) prevailed to have them given up.

"The occupying of the City of Mexico by our army, considering the obstacles which were obliged to be overcome, naturally excited a new train of thought among the intelligent and thinking people. They would ask these questions of one another : 'How is it that these people, whom we have been taught by our priests to consider as God-forsaken heretics, overcome all the obstacles which have been opposed to them from Vera Cruz to this city, and then, with a comparative handful of men, have broken through the three lines of fortifications with which our city was surrounded, and taken possession of the Capital of our Republic? Our city was possessed of a population of 200,000 inhabitants ; and besides it was under the special protection of Mary of Guadalupe, who in many priestly processions about our streets interceded for us. These people possess, and are zealously distributing a Book, from which they profess to draw their religion, and from which we also pretend to derive ours. May it not possibly be that the priests, from interested motives, have corrupted the teachings of the truth?' A little leaven has been placed in Mexico which by God's blessing will leaven the whole."

The conquest of Mexico by the American army was one of the wonderful events of history. In July, 1847, an army of 10,000 strong marched from the city of Puebla, and boldly advanced into the valley of Mexico, cutting themselves off from their base of supplies. When a few miles from the city, the army encountered the strongly fortified Fort of El Peñon, which possibly might have been carried by an assault, but with a great expenditure of men and munitions of war. Owing to the very uncommon low state of the waters surrounding the city, Gen. Scott was enabled to turn the Fort of El Peñon by marching by the way of Chalco.

On the 20th of August, the battle of Contreras und Cherubusco were fought. At the latter place, the principal point of attack was a fortified convent, and the American army lost 1,000 men in killed and wounded by the obstinate resistance. This was caused by the presence of some two hundred deserters from the American army, composed mostly of

Catholic Irish, who had been persuaded to desert by the instigation of the Mexican Catholic priests. Fifty of these men were afterwards hung, the drop at the gallows falling just as the American flag went up on the Castle of Chepultepec. When the final assault on the city was made, (by the causeway, at the extremity of which the Castle of Chepultepec was situated) they had but a little more than 6,000 men for duty.

The feeling in the army was quite general that they had been permitted to attain their great successes, with such limited means, by a special providence of God. When the army first entered the city, whenever the bell which indicated the passing of the host was heard, the people fell prostrate on the ground, in abject adoration :—before the army left the city, the people were content merely to uncover their heads at the passing of the host.

I cannot but think that the year's presence of the American army in Mexico was of great benefit to the people. It emancipated them somewhat from that priestly despotism which had for so long rested like an incubus on their souls, and disposed them to think for themselves on matters which concerned their eternal interests. What Mexico needs above every thing else is that religion which is solely drawn from the Word of God ; let it have that, and material prosperity will come in like a flood, and Mexico, for which nature has done so much, will become one of the delightful countries of the earth.



General Papal Disestablishment.

[We find in the *Northwestern Christian Advocate* the following intelligent review of the European prospects of the Papacy, taken from the *London Spectator*.—Ed.]

It is very difficult for a dispassionate observer to watch the struggle now raging between the Papacy and most of the European governments without an impression that the first result of this great quarrel will be the disestablishment and disendowment of the Catholic Church throughout Europe. This has been its result in Geneva, where the resignation of Bishop Mareilly (bishop of the conjoined dioceses of Lausanne and Geneva) of his second diocese, avowedly on the ground that Monseigneur Mermillod is now bishop of Geneva, has induced the council finally to withdraw its allowance to the church, and to refuse to recognize the new bishop in any way whatever. The latter resolve is a mere burst of temper like our own legislation against ecclesiastical titles, for no government can long ignore facts ; but the former will probably endure, and the Catholic Church will then occupy in Geneva the position it occupies in Ireland. The bishop will have just as much power as he ever had, and no responsibility to anybody but

the pope. In Italy, the statesmen avowedly aim at "a free church in a free state," and intend as soon as possible to leave the priesthood to its own resources, and such allowances as the communes may be pleased to vote. In Spain, S. Zorilla's proposal to throw the ecclesiastical budget, which is seldom paid, on the communes, who will never pay it, must lead to the same result, as must also the policy recently adopted in the German empire. It is quite clear from the declaration signed by the bishops at Fulda that they will not give way, and as the government has not the power, even if it had the will, to punish them by criminal process for religious views, it will be compelled to do what it has the power to do, and withdraw all state allowances and all official recognition. This has been the course taken already in Ermeland. The majority in Parliament threaten to go much further than this, but the Hohenzollerns do not desire a deadly quarrel with their Catholic subjects, and the Liberals are already murmuring that they have gone too far, and alienated an important body of allies who, on many secular subjects, were in accord with them. Should this be the end of the struggle throughout Germany, as it must clearly be in the diocese of Ermeland, France and Austria will soon be the only European countries of importance in which the Catholic Church is both established and endowed, and while Austria is sure to be more and more influenced by Germany and by the strong democratic party within her own border, France may at any moment fall into the hands of a party which openly desires the withdrawal of the assignment to the "Ministry of Grace." The resistance will be stern, because the French bishops fear that in some districts in France state aid is necessary to the maintenance of any religious teaching at all, the peasantry being invincibly averse to parting with their money; but it is at all events possible that within ten years the church may be disestablished throughout the continent, and quite certain that the Roman hierarchy is fully aware of the contingency. In the remarkable sermon preached by Dr. Ullathorne at Salford, on the consecration of the new bishop, a sermon overflowing with Ultramontane passion and fervor, the bishop openly exulted in the change which he foresaw would be universal and most beneficial to his church. "And never were the bishops of the church in a better position than they now are for their prophetic office. Clipped of earthly splendor, unencumbered with the world, set free from the odium that fell upon them from alliance with the state, and standing upon no other ground than that of apostolic authority, the bishop of the nineteenth century is all the stronger for the change. No longer the servant of princes, he is tenfold the servant of the people. He is tempted to no compromise of policy between the cause of God and the calls of the world. What was said of the Revolutionary Assembly of France by an eminent orator toward the close of last century is everywhere exemplified in these days: 'Drive the bishops from their palaces,—they will find a refuge in the poor man's cottage; snatch their jeweled crozier from their hands, and they will grasp a staff of wood.' If ever a Catholic bishop was strong, he is strong in this hour of the world.

He is strong because he is free. He is strong because he lives a simple and frugal life. He is strong in the affection and devotion of his people, and in the exercise of that loving ministry, on their part, which makes both the truth and its representatives even more precious and dear to their souls."

[From the "Evangelical Christendom," London.*]

Assembly of the Free Italian Church at Rome.

Florence, December 18, 1872.

THE Fourth General Assembly of the Free Italian Church opened its sittings on Wednesday forenoon, the 4th inst., at 9, Via Corallo, in the city of Rome. After praise and prayer, the inaugural discourse was delivered by Signor Lagomarsino, the president of last year's Assembly in Florence, and pastor of one of the largest churches in Italy—namely, that of Milan—containing about 500 members in full communion. The text was Eph. iv. 1-10, from which a most correct exhortation to Christian humility was addressed to the membership, as well as the pastorate of the church.

The Assembly was very strict in examining the mandates of the various churches to their deputies. Those of Genoa, Canneto, Conegliano, were, with several others, held invalid, as the act of adhesion had not been presented and accepted by the Evangelization Committee, the executive of the church. Four evangelists were permitted, as last year, to exercise a consultative but not a deliberative vote, as they came from districts where as yet the church had not been formed, or too recently to admit of regular nomination of a representative.

Exclusive of the above there were twenty-eight churches, represented by twenty-nine deputies; namely,—Rome, Poggio Mirteto, Florence, Leghorn in Tuscany, and Leghorn near Vercelli, Pisa, Ghezzano, Pistoia, Prato, Portoferraio, Bologna, Milan, Treviglio, Caravaggio, Brescia, Edolo, Verona, Treviso, Udine, Como, Bassignana, San Mauro, Fara, Sondrio, San Giovanni Pellice, Spezia, Pietra-Ligure, and Carrara. Professor de Michelis, of Pisa, was thereafter chosen President; Signor Jahier, vice-President; and Signori Cocorda and Jahier, secretaries. No more fitting selection of men could have been made. The choice for the presidential chair was a peculiarly happy one. Signor de Michelis is not only an able evangelist of the Cross, and a man of great eloquence and deep spirituality of mind, but he has had the advantage of a legal education and long experience in presiding over large societies of artisans in Pisa, where flourishing schools attest his intelligent devotion to the cause of Christ. The dignity, perspicuity, promptitude and geniality which he displayed on all occasions greatly enhanced the comfort of the members and the good order of the proceedings.

A large number of foreigners attended the meetings and addressed the Assembly in words of kindly sympathy and encouragement. Among those who were introduced and made speeches, which were translated by Signor Chivazzi and others, were the following: Rev. Mr. Ashton, of the Evangelical Continental Society of London; Rev. Dr. Campfield, of the American and Foreign Christian Union of New York; Rev. Mr.

* Correspondence of the Rev. John R. McDougall, M. A., Secretary of the "Evangelization Committee" of the Free Italian Church.

Alexander, of the Boston Board for Foreign Missions ; Rev. Dr. Waddington, of London ; Rev. Henry Piggott, of the Wesleyan Mission in Italy ; Rev. Mr. Van Meter, of Rome ; Rev. Mr. Mourges, of the Central Protestant Society of France ; Rev. E. H. Johnson, of the American Baptist Church, and others. The Rev. Dr. John Ker and Mr. Donald Miller, of the Scotch Church in Rome, and the Rev. Mr. Waite, of the American Church in Rome, were present among the general audience on several occasions. A number of letters were read from other societies and gentlemen, expressing deep regret at their inability to be present at so unique and historic a gathering, the first assembly of Evangelical preachers in the Eternal City since the days of the apostles.

The presence of so many Christian strangers, all of whom spoke words of encouragement and promised aid, was a new feature in their assemblies to those dear native brethren, so few of whom know any language but their own, or have ever before come into sympathizing contact with foreigners. The feelings of the Assembly were therefore very excited betimes, and stirring emotions were produced, which found vent in repeated and earnest expressions of gratitude to God, in solemn and united prayer. When Dr. Waddington, in his splendid address, after tracing the likeness between the origin of the Evangelical Churches in recent years in Italy, and at the time of the Reformation in England, went on to exhort to a similar bearing here as had been displayed under severe trial in Great Britain, and to say, "Never render railing for railing, threatening for threatening, evil for evil ; there is weakness in threatening, there is weakness in pride, there is weakness in vain glory ; there is strength in humility, there is strength in patience, there is strength in Jesus Christ : cling to Him"—the utterance of Signor Gavazzi, the translator, was choked, tears were in every eye ; and it was some time before business could be proceeded with. I suppose it is best for a church, as well as for an individual, to bear the yoke in its youth, and to have its real spirit tested in suffering ; I suppose it is something for Gavazzi to be able to say, with another celebrated person at home, that in certain quarters he is the best-abused man of his time. But really this young church has been so persistently misrepresented and evilly spoken of by men of whom quite other things might have been expected, that Dr. Waddington's indirect allusion could not but open the floodgates of feeling. In the midst of the severest trial God has moored this little church with a double anchorage on the Word of God, otherwise its patience might have failed. "Overcome evil with good." "If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

Owing to the sickness of his child, and lest he might be summoned home at any moment, the report of the Rev. John R. McDougall, of Florence, the treasurer, was received on the evening of the first day of meeting. All the detailed items will appear in the reports now preparing for Christian friends, so that it is only necessary to mention that the total ordinary income of the year was 164,644 francs—rather more than 6,000*l.* sterling ; and that a further sum of 6,000*l.* sterling had been contributed by Christians of various lands and denominations, for the purchase of a building in Rome for the Free Italian Church. The need of a local habitation for all the evangelistic operations of the Church was never more clearly seen than at the time of the Assembly. In addition to all the annoyances of the past two years, the Society for Catholic interests had actually planned to oust the Free Church

from all its three *locales* on Nov. 30. It succeeded in regard to two of them, and is now hopefully before the tribunal in reference to the third. Of course other *locales* have been found, but the Church and schools suffer immensely by being bundled about continually from place to place.

With such a financial report in hand, it was not easy for the Treasurer to proceed. It seemed astounding to have received above 12,000*l.* sterling, amid so many difficulties, for this youthful native enterprise for the evangelization of Italy, upon a basis so highly praised both in America and Great Britain, because it unites perfect freedom with good order.

It is another instance of the fact that when men go forward in faith and prayer to do the Lord's work, and with no other aim but God's glory, the Lord is not slack in fulfilling his promises to strengthen and support his people. Under a deep sense of gratitude to God for those divine favors in accumulated load, the treasurer begged that the members of Assembly should relieve their overjoyed hearts by pouring out their thankfulness in prayer and praises to God, and rendering unto him all the honor and the glory ; which was accordingly done with great fervor and enthusiasm.

On Thursday, December 5, a school festival was held, in presence of a large gathering of parents, members of Assembly, and Christian strangers. The 200 children connected with the Free Church schools were examined, during three hours, on all the branches of a good scriptural education. Hymns were sung and prizes distributed, and great satisfaction was expressed on all hands.

Several private sittings of the Assembly were held for investigating and discussing matters of a more delicate nature. I confess that I would have preferred had the meetings been public throughout. After attending these private meetings, I saw and heard nothing which the outside public might not have seen and heard to edification. But it was the feeling of judicious Italian men that in Rome, and not knowing who might be overhearing the debates in our Assembly, where every one has the full right of speech, with matters involving personal feeling in relation to other Christian Churches, and with some members untrained to public discussion, that one or two private meetings were more suitable. Italians are certainly the best judges in their own affairs, and it is better to err on the side of prudence and discretion. As it was, the public would have rejoiced to see the courtesy and charity displayed, and the unanimity of sentiment attained, where possible differences had been anticipated. After the adoption of the "*Regolamento*," or constitution, last year, Plymouthist agents visited Milan, and went from house to house among the members of the Church, frightening some of the weaker brethren about the new hierarchy (1) that had been set up, and the new Papacy that had been established. The two evangelists from Milan very naturally asked the Assembly to do something to calm the fears of the ignorant and unlearned, and were overjoyed when there was an addition to the "*constitution*," "*for the sake of evangelization*,"—the great aim, of course, of the Church of Christ in the world.

Again, in the report of another Christian Church, reflections were made, in two or three instances, on the evangelists of the Free Italian Church. After maturest investigation, these charges were seen to be *unfounded*, and that sister church is asked, in the kindest and most

Christian spirit, to go forward with its own blessed work, to let the Free Italian Church alone in the prosecution of its work for Christ, and not again to print to the world accusations, either general or particular, without certifying their truthfulness beforehand and in the proper quarter, and thus avoid grieving Christian hearts abroad and injuring the whole cause of Italian evangelization.

On Sabbath, December 8, Dr. Van Nest and Signor Gavazzi preached in the American Church in Rome, and Mr. McDougall preached in the Scotch Church for Dr. John Ker, the author of the most classic sermons in the English language. It is a great pleasure to English and American Christians on the Continent this winter to have two such eminent ministers of the United Presbyterian Church of Scotland, and indeed two such ornaments of the Church of Christ, in Italy as Dr. John Ker and Dr. William Robertson, of Irvine—the one in Rome, the other in Florence. To their names we are also happy to add that of the Rev. Alexander Maclaren, of Manchester.

The Italian brethren met together, morning and evening, and celebrated the Lord's Supper. Several of them preached in other places of worship in Rome at the request of brethren of different denominations.

The real business of the Assembly, and that which constitutes it a fresh starting-point in the history of the Free Italian Church, began on Monday, December 9. On that and the two following days both the morning and evening's sittings were devoted to the discussion of all the great questions connected with the evangelization of Italy.

Signor Feretti, who, though extremely feeble, was able to join in the Roman gathering, read a general paper of a historical character, showing that Italy had never, since the days of Paul, been deprived of witnesses to the truth as it is in Jesus, and giving ample details as to the revival in modern times of the Italian Evangelical movement. Thereafter four evangelists introduced the discussions on these four prominent topics, in relation to one or other of which all matters relating to evangelization were treated—namely, Who ought to evangelize? How ought he to evangelize? Where ought he to evangelize? and, When ought he to evangelize? I am happy to say that a reporter from the Italian House of Commons, who is also a brother in Christ, was present and took down the remarkably able and interesting speeches verbatim; so that next month a condensed report will appear with the other reports of the Free Italian Church, to deepen the interest of the Christian world in Italian evangelization. It would be wrong in me, however, not to say that Signor Gavazzi, in introducing the first topic, delivered one of the most eloquent spiritual addresses ever listened to. He clearly showed the necessity for the distinct call of God to a man to the ministry of his Son, the possession of the requisite gifts, and also of the highest preparatory training, so as to combat every phase of Romanist or Rationalistic error. In connection with this, the establishment of an undergraduate and a theological seminary was decided upon, and I am happy to say that kind friends abroad are ready and willing to come powerfully to the aid of the Free Italian Church for both of these objects. Signori de Michelis, Cocorda, Lagomarsino, Conti, Beria, Borgia, Jahier, and others, joined in these evangelistic conferences, and great light was thrown on the relations of the evangelists and elders of churches, and of the evangelists, colporteur-evangelists, and teacher-evangelists to one another.

Late on Wednesday evening, 11th inst., a great deal of interesting business was transacted.

Thanks were voted to various parties, such as the Evangelization Committee, the treasurer, the United Presbyterian students, the *American and Foreign Christian Union*, the Evangelical Continental Society, Mrs. Rawson, Miss Carruthers, Miss Emery, the many kind friends who had aided the Free Church and the various deputations abroad.

It was resolved to hold the next General Assembly at Pisa, on the first week of December, 1873. Dr. Van Nest expressed his belief that the whole action and discussion which had taken place would have done honor to any Assembly or any Church of Christ, and saluted the brethren in the name of the many Americans whom he had introduced to the Assembly, and of thousands of loving and sympathizing hearts in the United States.

In order to authenticate the fact to all coming ages, of the meeting of this Assembly in Rome, a public notary was introduced. The Assembly received him, standing. He read a long preamble, and then the deputies adhibited their names, and the document was deposited in the archives of the kingdom of Italy.

The President delivered a magnificent closing address, referring to the peculiar circumstances of our present meeting, to the unanimity and brotherly love which had prevailed, and to the evident tokens of God's presence and blessing upon the Assembly. After a hymn of praise to God, he declared the Assembly dissolved.

The day following, the deputies had the opportunity of seeing some of the sights of Rome; while the Evangelization Committee, (the same as that of last year, except that the name of Signor Jahier has been added), was occupied with the affairs of the different stations of evangelization over the country.

During the Assembly, much social intercourse was enjoyed, the members dining and supping together; while a photograph of the united body was taken in the Mausoleum of Augustus. The deputies had also an opportunity of purchasing copies of the first edition of the New Testament which has just been published, close by the Vatican, for the Italian Bible Society. Many of them also carried away the photograph of Paleareo, one of the martyrs of three centuries ago, in Italy—the Cicero of the country, as he was called, and the author of a Puritan treatise worthy of the pen of a Bunyan or a Baxter, entitled “Benefits of the Death of Christ.” Some months ago, a photographer of Rome was in Veroli, the native place of Paleareo, and, searching through the Communal Library, came upon an original portrait. The priests tried opposition and bribery, but in vain; and the photograph is now sold with the certificate attached of the Syndic and Librarian of Veroli.

MISSIONARY WORK, PROGRESS, Etc.

Central Mexico.

Mexico City.—Rev. H. C. Eiler, D. D.

The last mails bring us intelligence that one of our congregations has just had ex-

perience of “fiery trials,” and that some of its members have been called upon to suffer for the blessed name of Jesus even unto blood. While deeply sympathizing with our dear brethren who are so sorely

tried, we cannot but raise our voices with theirs in thanksgiving, when we learn that these brave Christians are in no wise cast down or discouraged. Nor do we doubt that if the sight of the persecution they must encounter as a consequence of the bold avowal of their faith in Christ shall deter some timid souls from openly espousing the purer religion which their conscience inwardly approves, many Roman Catholics of more decided natures will, under God's gracious influence, be led to examine for themselves and to adopt a religion that can inspire such steadfast confessors and martyrs.

Huquicingo is a town near Toluca in Central Mexico. Some two or three years since some persons from this place, while visiting the capital were attracted into one of our Christian congregations. Deeply interested in the devotional services and in the preaching of God's Word, they sought and obtained some copies of the Spanish hymns that are sung and of the form of worship, and at the depository purchased a few Bibles. Though their minds were full of the project of introducing this faith and worship into their own native town, they did not make themselves specially known to Rev. Dr. Riley and his Protestant co-adjutors; but returned to H., and began to work as best they could after the admirable pattern they had seen in Mexico City. The next news that Dr. Riley received was that in H. there was a congregation regularly assembling for God's worship, and numbering one hundred and fifty souls—so signally had the Divine blessing quickened the seed. At the head of the movement was a very spiritually-minded man named Hernandez, who conducted the meetings in an admirable manner. Meantime from the great development of the work the attention of the Roman Catholics was drawn in a special manner, and attempts were promptly made to destroy it. Persecution took the form chiefly of depriving Mr. Hernandez of all means of gaining a livelihood, in order to force him to leave the town. By similar means a very good work at Zumpango della Laguna

had been broken up. Under these circumstances the brethren at Mexico were applied to for assistance, and Dr. Riley made a small appropriation for helping the pastor and the teacher of a school. The congregation has since increased, and everything has advanced happily and harmoniously.

Now, however, comes the intelligence received at Mexico just as the last advices were leaving, that this beloved congregation has been attacked by the Romanists, and that *two of its members have been killed and five wounded*. The brief report, which is all that has yet come to hand, goes on to say that the Protestants nothing daunted were going on with their work, and that the government at once extended its protection to them.

The prayers of God's people should be instant at the throne of grace for these persecuted brethren.

Letter from Dr. Cooper.

Rev. William H. Cooper, D. D., our missionary to San Luis Potosi, has arrived in the city of Mexico *en route* for his new field of labor. In a letter from that city, dated November 29th, 1872, he gives an interesting notice of his visit to the Protestant chapel of San Francisco.—“The church,” he writes, “was draped in mourning for Mr. Aguas, and there were about 300 or 350 present. The singing was beautiful, and the responses by the whole congregation truly admirable.

“One feature attracted my attention in this congregation, viz.: *the prevalence of the poor*. There were rough-looking Indian men, in shirt sleeves, sitting right in the centre of the church, beneath the pulpit, side by side with the well-dressed lady or gentleman; no *poor* distinctions, for *chairs* are the fashion here, and a good one it is. And there were also poor Indian women, with babes in arms, and little boys and girls in no small number—all unitedly and audibly taking part, as God's people should, in the common worship. It was a sight to do one's heart good, and seemed to realize, more than anything I had seen before for years, the

true idea of a congregation without distinction of class or rank, worshipping God the Maker of us all. All seemed deeply in earnest and quite at home."

One afternoon Dr. Cooper accompanied one of the native Evangelists on a visit to the Public Prison. He writes :

"I there witnessed a sight never to be forgotten. As we passed through the gates within whose bars thousands, seemingly, are confined, the countenances of those hard men brightened up instantaneously, and hundreds flocked around us, many following my companion with marks of evident delight. There were some 400 convicts in the hall of worship, and never in my life have I seen a more attentive congregation. Many took part audibly in the service and in the singing, and all appeared to devour every word of a plain and practical Gospel sermon on the parable of the Pharisee and the Publican. Oh! that American Christians could see for themselves the good work that is doing here. Seed is being sown among these savage-looking malefactors which is doubtless destined to bring forth fruit unto everlasting life. What a glorious mission here for the infant 'Church of Jesus!' A melodeon is greatly needed for this prison worship. Who will furnish it? Here is an object for Sunday-school children. They do not need a large or expensive one, but something to lead the worship."

At San Jose de Gracia he found the singing admirable and the worship hearty.— "Truly it may be said of this church, as of San Francisco, that to the poor the Gospel is preached; for none but poor were present last night. And Rome does not want these, but the rich. It seems to bring back the days of the Primitive Church. Do not these poor Indians, so long the victims of Rome, need the Gospel, and ought we not teach it to them?"

Northern Mexico.

Monterey.—Rev. John Beveridge.

UNDER date of Monterey, November 5th, 1872, Mr. Beveridge writes of the state and progress of the mission as follows :—

"Another month's work is closed. It has been a hard month's work. Satan has shown extraordinary activity and has given us some hard blows; but the result has been in our favor. I have spent a portion of the month in visiting the churches, accompanied by Mr. Ayala.— We have received *four* new members: two in the church at Monterey, one in Cadereita, and one in the Habra. There is considerable interest in the churches in Monterey and Cadereita; and, although many dark clouds still hang in the horizon, the prospect continues to grow gradually brighter and brighter, and I hope that before long the Jesuits will learn that they cannot destroy us."

Chili.

Valparaiso.—Rev. A. M. Merwin.

WE have advices from our missionary, Rev. Mr. Merwin, dated Valparaiso, November 15th, 1872, containing the following interesting statements respecting the progress of the work in the chief port of the Chilian republic :—

"THE CHARITY SCHOOL QUESTION is still exciting considerable interest here among the friends of toleration and progress. The Governor has refused to allow us to re-open the school closed by his order several months ago, on the ground that this is a Protestant school for the children of Roman Catholics, and by changing the letter of the law he makes it appear that dissenters have the right to found and sustain schools *only* for their own children. Our request was referred by him to a committee, composed of the Superintendent of Schools, the Rector of the High School, and the Priest of highest rank in the city, and the decree of the Governor was based upon their written suggestions.

"On learning the result of our petition we immediately obtained copies of all the public documents relating to the case, and had them published in one of the leading dailies. Then followed long editorials on the subject in all the prominent journals of Santiago and Valparaiso, the

clerical organs justifying of course the action of the Governor, while those of the liberal party condemned his course as illegal and unjust. The latter show plainly that the law does not prohibit Protestants from opening schools for the education of native Romanists; they prove too, from the public documents, that our school was *non-sectarian* in its religious character, and that we had complied with the requirements of the law on opening the same. In addition to these editorials in favor of our cause, several able articles have lately appeared from the pen of a Chilian lawyer, who is also a member of the Board of Education.

"It is difficult to determine the steps we should take at this juncture, but we are advised by good legal authority to reopen the school, take the consequences, and have the question decided by the proper authorities in the Capital. We have no idea of submitting tamely to illegal measures, so long as an important principle is at stake, and an appeal to higher courts can be made. It may seem strange to you that our other school of the same character remains unmolested; this is owing to the fact that the curate of the parish in which it is situated has refrained from sending a formal request to the Governor that the institution be closed.

"CONVERSION OF A RATIONALIST.

"Among those who have recently applied for admission to our church is a young man who in his earlier years was a devoted Romanist, but had gradually become an advocate of rationalism. Not satisfied with this state of unbelief, he at last besought 'the Creator' to deliver him from his spiritual and mental distress by leading him into the truth. Soon after this, while at work setting up type for the religious periodical published by Dr. Trumbull here, he became deeply interested in the statement of some Christian doctrine which he was slowly arranging for the press. The next Sabbath he came to our Bible-class, and after several weeks of careful study and religious thought, he has I trust given his heart to the Saviour.

In reply to the question, 'Why do you think you are a child of God?' he said—'I used to be afraid of God, and could not think of death without a shudder; now these fears have passed away. Formerly work was most irksome to me; now it's a real pleasure. Once I thought it impossible to forsake besetting sins, but of late power has been given me to overcome them.'

"A BITTER OPPONENT WON.

"At the close of one of the meetings this week, I was introduced to a respectable elderly female, whose interested countenance I had frequently noticed of late in the house of prayer. She is the mother of a married woman who hopes to unite with us at the next communion,—and a few months ago so bitter was her opposition to her daughter and son-in-law with whom she lived, and who were interested in the Gospel, that she left the house rather than remain in peace with *heretical* relatives. At last she was induced to read a few passages in the New Testament and attend our services, where according to her own statement she has found light and peace. The daughter is full of joy at this change in her mother, from whom she now receives sympathy and aid in the Christian life. Such cases occurring among elderly women, in whom hatred to Protestantism has been instilled from childhood, seem to me striking proofs of the power of God's word, and of the presence of the Holy Spirit among us."

Santiago.—Rev. J. M. Ibanez Guzman.

Rev. Mr. Ibañez writing under date of November 28th, 1872, forwards a report of the present condition of the Church at Santiago, from which we take the following particulars:—

During the year the congregation has had an average attendance of 60. It has been increasing lately, and last sabbath there were about 100. Sunday School, an average attendance of 20, but lately 35 pupils. Communicants in good standing 18, of whom 9 have been admitted this year. Besides these there are a

present two candidates propounded for admission.

"While the Gospel is for the poor," writes Mr. Ibañez, "it is also for the rich, and it has pleased me to see that, through the influence of a gentleman who also assisted Mr. Christen very much in Copiapo, several gentlemen [of position] have recently attended our services. One evening he brought with him a friend and his wife and also their son. The latter has been attending since. At the repeated requests of the lady I was introduced at her house, and most kindly received. Oh! pray that God may grant us health, strength and wisdom, filling at the same time our hearts with the spirit of charity and holiness, that with renewed zeal we may labor in the great work that stands before us."

Hungary and Transylvania.

Rev. R. Koenig, superintendent of our mission in Hungary and Transylvania, writes to us under date of Pesth, November 25, 1872, enclosing the quarterly reports of Mr. Riedel, our colporteur in Transylvania, and of Miss Sophie Wehn, deaconess in "Bethesda Hospital," in the city of Pesth.

THE HOSPITAL WORK.

Miss Wehn, after adverting to the pleasant and salubrious situation which the Hospital has been occupying for the past six months, mentions that during this time not less than 250 patients have enjoyed its advantages. She speaks as follows of the important influence which it exerts upon Roman Catholics:—

"The greater part of our patients are still Roman Catholics. I must however advert to this cheering and encouraging feature, that these Catholic inmates of our house are among the most hopeful as to their interest in Divine things.

"None are more willing or more attentive listeners at our weekly prayer meeting. Our dear pastor, Mr. Koenig, has commenced a Wednesday afternoon hour of prayer and exposition of the word,

at which all convalescents are expected to be present. I have heard many remarks and conversations proving that the hearers have found the Gospel presented to them in an attractive and winning manner. With regard to our sailors, of whom we generally have a considerable number, I have to report, that the Christian influence which surrounds them in our house, has a wonderful effect in quieting and even refining the coarser among them. They consider it a privilege to be admitted and are loath to leave us. Sick and suffering as they may be, we find them happy to return to us a second time, and sincerely grateful for every aid received. We earnestly commend our work in Hungary to the support and prayers of God's people in America."

MISSION TOUR.

Mr. Hermann Riedel, in his tour thro' Transylvania, during the months of July, August and September, sold 102 Bibles, 76 New Testaments, and 15 Gospels, etc., besides 1574 copies of other religious publications. These were chiefly in German and Hungarian, but there were a number also in Roumanian, Slavonian, Italian, and Hebrew. Almost every where Mr. R. had occasion to deplore the prevalence of *indifference* to the subject of religion, if not avowed disbelief in its truths. This was strikingly the case in the district of *Reps*, visited during the month of August. Some Hungarians on the railway at *Musna*, it is true, seemed desirous of obtaining copies of the entire Word of God, but, having been for two months prevented by the protracted rains from earning any wages, were compelled to limit themselves to purchasing a New Testament or a tract. Some Italian laborers also appeared to prize the Bibles which they had bought in Turkey, or which had been presented to them in Germany. But it was otherwise with the Germans and Bohemians, whose listless attendance upon the church services was a token of the spiritual deadness pervading the community. Often the contrast was painful between the public-house, "new, large, and elegantly built," and the "small and very unsuita-

ble" school buildings. Both religion and education are here at a very low ebb. The educated classes go to church chiefly for baptism and marriage; and this only because it is an ancient custom. "Otherwise they have no need of a church," they think.

Of the district of S. Regen and Bistritz, where Mr. Riedel labored in August, he writes:—

"The mode of living and the style of dress have remained unaltered for six hundred years, so that we can say 'Here is the old World in the old ruts.' Yet we can easily see that even here unbelief is pushing its way among the masses. One remarks it in the desecration of the Sabbath and also in the attendance at church. Often they pursue their business on the Sabbath, and the churches remain empty. In conversation one often hears the preaching of God's word depreciated. Yet happily there are also here many who are truly living to God, and who are valiant champions of the truth. Such an one is Mr. Schneider, a simple peasant of Kerlesk, who enjoys the reputation of being a pious man throughout the whole district. I have myself observed him; through his steady faith and earnest life, he has won the greater part of the community to the Saviour. He also sees that every one is provided with a Bible, and further, that he makes diligent use of it. He has often bought tracts from me, which after having read himself, he circulates among the surrounding families.

"Quite otherwise is it in a Roumanian village, where

"CHRISTIANITY AND SCHOOLS ARE REGARDED AS QUITE SUPERFLUOUS.

"It often happens, indeed I have often seen it, that the priest and the people spend the Sunday in the public-house.—If the noon or evening bell rings, they all stand up, bare the head, and make the sign of the cross. If the priest himself is present, the ceremony lasts a little longer. Many fall backwards on the benches, unable to stand on their feet. Such is the worship with which they serve God and hold themselves good Christians.

"I spent the Sabbath in *Iud*, a large

Protestant community. The women came to the church, while the men went to Bistritz to the market. During the service one heard the noise which the Roumanien and Gipsies were making in the public-house. In the afternoon the leading elder bought some tracts. I spoke to him about the desecration of the Sabbath and the noise in the public-house. He was to bring the matter before the Presbytery, and hand it over to the president of the district. The Lord grant that this gross abuse may be removed! That same afternoon I had some blessed work. The people sat in front of their houses, and I was able to circulate tracts among them. I had also an opportunity of speaking with some of them in regard to the Lord's-day, and how wrong it was to carry on their work on that day."

In September Mr. R. visited the district of Bukovina, until lately very inaccessible to the truth, but of which he is able to give some encouraging statements.—He writes:—

"During the past month, through the goodness of God, I was able to resume the work in the Bukovina, where I had left off last February. I visited partly in new districts, partly in those where I had formerly been. Thanks to God, the work has, on the whole, proceeded without any great opposition and with much success. The people in this still barbarous country showed themselves

EAGER AND THANKFUL

for the opportunity of purchasing the Word of God. For colportage is prohibited in this country without special permission from the town authorities, and this it is very difficult to obtain. Still one finds a good many Bibles, volumes of sermons and other edifying books. For the people, though very poor, are very firm in their faith. They have obtained many of the books from their fellow-Christians in Silesia. The Sabbath is kept in peace and quietness. Such was my experience in *Jeecseszke*. The sermon of the teacher, Mr. Kohler, was very short, but true to the Word of God. The school-room, which serves as a church, was very

well filled. I staid there with Mr. Bradt. In the afternoon I called on him, and found him just parting with some *thirty* grand-children and one great-grandchild. We had some conversation about the sermon, the many mixed marriages, and the Christian walk of the people. Mr. Bradt told me that most of them had been Catholics, but that through the marriages and through children sent to the Protestant schools, the light of the Gospel had spread among them. I witnessed the same thing also in other districts."

The following incident occurred at the door of a church where the colporteur had stationed himself for the sale of Bibles :

"As the Roumanian church was just about to dismiss, I posted myself at the gate. It was chiefly women who came out ; for the men were sitting with the Jews and were already drunk. The priest, the choir and the beadle, whom you would hardly have been persuaded to take for Roumanians, marched out of the church

EACH WITH A COUPLE OF LOAVES.

The priest bought two 'Psalms' and two mission tracts. I made some inquiries afterwards, and found that besides the priest, the teacher and two others, nobody in this large Roumanian community was able to read—not even the judge. Hence when the children are brought to school in the autumn, the father comes with them to free them as formerly from the military service. The inevitable presents are intended to procure the enrollment of one child as weak-sighted, of another as deaf, etc. The teacher is often ill or not at home. In such circumstances one can easily understand how it is with education and religion in a country so rough and wild."

Greece.

Athens.—Rev. Dr. Kalopothakes.

WE had occasion, in our January number, to refer to the intelligence that the "Bishops' Court" of the Greek Church had condemned the well-known preacher, Latas, to a two-years' residence in the monastery of Megaspelion, and to suspen-

sion from all sacred functions. The right of the ecclesiastical authorities to determine who shall not officiate in their worship, is one which no one can logically deny even in the case of a corrupt church. But the infliction by the clergy of corporal punishment or imprisonment is a relic of a barbarous age, and the attempt to enforce it we hoped never to see again. Nor indeed do we learn that Mr. Latas has as yet received any intimation that the government intends to put the sentence into execution. From private advices of the 30th of November, 1872, we learn that the ecclesiastical party, determined to hinder any thing tending to religious change, has ventured on a more decided step, and one even more in conflict with all true ideas of religious liberty. A young man lately came to Athens from one of the Greek monasteries, and began to study in the Polytechnic School. A few days before our informant wrote, the youth was suddenly arrested by the police and thrown into prison, without a word of explanation as to the cause of this action. As soon as his friends were advised of the occurrence they applied to the police-office, and there they learned for the first time that the poor fellow had been imprisoned at the request of the "Metropolitan" of Athens—the highest ecclesiastical dignitary in the kingdom. His crime, they were told, was that he had attended Dr. Kalopothakes' preaching ; and being a monk he was amenable to ecclesiastical jurisdiction, and must in accordance with canon law be promptly transported to the monastery in Peloponnesus. In vain did his friends protest against the illegality and injustice of such an interference of the civil authorities: it was not until others interposed in his behalf that he was liberated, upon condition of his returning to the monastery he had forsaken. Instead, however, of fulfilling his pledge, as soon as he had regained his liberty he threw off his monastic costume, and wrote a letter to the Minister of State, notifying him that he had renounced his profession and returned to the bosom of the laity. As the law allows the demission of the priesthood and of monastic orders, it is proba-

at he will be no further molested. Though, we believe, not as yet a pro-convert to the truth, it is said that since at the occasion which has freed him from a yoke which he ignorantly l upon his neck.

HOME WORK.

nati.—Miss Schiller and Miss Purlier. SCHILLER, under date of December, mentions the continuance of her among the poor of Cincinnati.—reports that during the month of November she had made one hundred and visits upon families, a very considerable number of them Roman Catholics. always warmly received by all, and urn to visit them soon again is earnestly solicited. I have been permitted to portion of the Word of God and to rayer in a few of these. Religious

conversations have been held in almost every family I have visited. The Cincinnati Hospital and the Jail have been visited with the usual success."

MISS PURLIER writes, December 1st :—"Efforts to gather children into different Sabbath-schools have not been in vain. The large class formerly gathered is supplied with a competent teacher. This gives me time for other work. I have visited the public institutions as formerly, and distributed in families and streets papers and books as usual."

Louisville.—Mrs. J. M. Sadd.

Under date of January 2d, Mrs. Sadd reports the uninterrupted prosecution of her labors, with many encouraging tokens of the Divine blessing. There are no new features of special interest attending the work.

LITERARY NOTICES.

Books.

and the Boys. By Sallie Chester, Author of "and Poly." Warren, Broughton & Wy-13 Bible House, New York; 32 Washington, Boston. 16mo, 320 pp.

re scarcely ever in doubt as to the whole- character of books issued by this firm, and the fore us is not an exception. We can commend it for the home circle or the Sabbath library. It is a "story of a child whom su-ade brave."

Library. 10 volumes and 20 engravings, in a paper box. \$2.25. American Tract Society, Nassau Street, New York.

are little books, designed for little people, wish they had been written wholly in little such as the little ones can understand. It is mistake to use language entirely above a ten you are talking to or writing for a child. is exception, these books are wholly to be ded, and may well take their place among y admirable books for the young already d by this Society.

ell in the Desert. An old Legend of the of Arundel. By Emily Sarah Holt.

me. A Story of the Sixteenth Century. M. M.

stories in one volume, 16mo, 328 pp. \$1.50. Carter & Brothers, New York.

two tales of the olden times, are both ex- told, and bring out in very bold relief what ie Christians of those days to maintain their

discipleship under the Meek and Lonely One. They will not be likely to go unread for lack of interest, and they can scarcely fail to prove profitable to the reader. The book is an excellent one for the older classes in Sabbath Schools, and for young people generally.

The Children of Amity Court. By Louise M. Thurston. Boston: Lee and Shepard.

This book shows the struggles of poor children in a large city, and the various ways in which they try to take care of themselves and earn a living. It will be read with interest, while it contains much that is improbable.

Bogatzy's Golden Treasury. New York: Robert Carter & Brothers, 530 Broadway.

The Publishers have done good service in furnishing the public with another beautiful edition of this favorite volume of brief daily meditations on selected texts of Scripture. This edition is printed in clear type, on tinted paper, with marginal red lines, and gilt edges,—a truly chaste specimen of book manufacture, such as might be welcomed in a lady's boudoir, as well as in the household reading-room.

Our Baby. 16mo, 200 pp. \$1.25.

Home Songs for our Nestlings. 18 mo, 23 pp. 90 cents, gilt edges, \$1.10.

Both the above are published by the American Tract Society, 150 Nassau Street, New York, and both are just such books as will prove great helps to a loving mother. The former is filled with picture-poems of baby-life, calculated to "give pleasure to all who own a share, however remote, in some dear

Government. 5. Sunday-Schools and their importance as Missionary Work. 6. The Representative Character of Christ. 9. Literary Notices.

The Bibliotheca Sacra and Theological Eclectic.
Edited by E. A. Park and George E. Day. Andover: W. F. Draper. \$4 00 per annum.

*Contents for January, 1873:—1. Christian Ernest Luthardt's Refutation of False Views as to the Design of St. John's Gospel. Translated by C. R. Gregory, Princeton, N. J. 2. The Diaconate, by Rev. G. Anderson. 3. The Chinese Language, by John E. Johnson. 4. The Scriptural Doctrine of

the Triumph of Christ's Kingdom distinguished from Millenarianism, by Prof. Samuel Harris, D.D. 5. The Natural Basis of our Spiritual Language, by Rev. W. M. Thomson, D.D. 6. Paul's Panegyric of Love—a New Critical Text, Translations and Digest, by A. W. Tyler, A.M. 7. Unconscious Greek Prophecy, by Rev. Francis Wharton, D.D. 8. The Purifying Messiah.—Interpretation of Isaiah lii, 15, by Taylor Lewis, LL.D. 9. Contributions to History. No. 1, Letters of Dr. John Ryland to Dr. Stephen West. 10. Notices of Recent Publications.

RECEIPTS

*In behalf of the American and Foreign Christian Union, for the Month ending
31st December, 1872.*

MAINE.

Portland. State st. Chapel, Union Meeting.	\$6 18
Brewer. Union Meeting	3 20
Bangor. Union M. E. Ch.	2 30
Portland. Mrs. Ryan	1 00
	12 68

MASSACHUSETTS.

North Weymouth. Clinton Lond.	1 00
Westfield M. E. Church, in part.	22 25
Wilbraham. M. E. Church, in part.	14 70
Bondeville. M. E. Church, in part.	2 30
West Medway. M. E. Ch.	13 85
Monson. M. E. Ch, in part.	12 75
Charlestown. M. E. Ch, additional.	1 00
Holyoke. M. E. Ch, additional.	21 00
Cambridgeport Harvard st. M. E. Ch., J. S. Merrill, E. D. Goodrich, John Campbell, \$5 ea.; others \$36.39, in part.	61 39
Boston. J. T. Bailey	10 00
Fall River. J. B. Whitaker, M.D.	6 00
— Dying gift of Mrs. L. B. Thayer.	30 00
Newburyport. Coll'n by Dea. Ralph.	1 87
Amesbury Mills. Cong. Sab. Schl, per Rev. L. Gregory, for Rev. Mr. Merwin's Sab. Schl. in Chili	20 00
Wollaston Hights. Union Chapel, per Mr. Abbott	13 75
	2 45
	222 81

CONNECTICUT.

Torrington. Harvey Watson	2 00
Jewett City. Rev. Thos. L. Shipman	1 00
Woodbury. G. H. Atwood	2 00
	5 00

NEW YORK.

N. Y. City. Church of the Strangers	136 55
Rhinecliff. Mrs. Isaac Schults	1 00
Avon. O. Comstock	25 00
Fonda. Rev. A. L. Starks	4 50
N. Y. City. Woman's Union M'ln Society, for Miss Rankin's work in Mexico, \$30 gold	33 68
Albany. Geo. Seeley	4 00
Utica. Mrs. A. Horsburgh	4 00
N. Y. City. H. I	20 00
Albany. 2d Ref'd Ch., per F. D. Rose- krans	54 85
Brooklyn. Sania st. M. E. Ch., S. U. F. Odell, Miss Hanson, John I. Barnier, A. B. Thurn, \$10 ea.; Mrs. M. F. Odell, Miss E. F. Vandever, W. J. Preston,	

NEW YORK—Continued.

C. C. Smith, John Cottier, F. G. Reart, Mrs. Hannah Harper, J. J. Studwell, S. Utter, \$5 ea.; Sarah H. Price \$3; others \$64.25	142 25
Brooklyn. Nostrand Av. M. E. Ch., W. J. Northridge, J. M. Brown, \$5 ea.; others \$18.68	28 68
" T. S. Willcock	3 00
" Plymouth Ch., for Dr. Riley's Mission.	272 13
" An invalid Sewing Girl	1 00
" Middle Ref'd Ch \$100, H. C. Hulbut \$100	200 00
" 1st Ref'd Ch., Mrs. Dimon \$50, Mrs. H. \$5, Mrs. Skillman \$20, Mrs. J. Her- riman \$2, Mrs. Leverich \$5; Miss Jane Creed \$5, Mrs. H. D. Polhemus \$5, Mrs. H. D. Polhemus \$20, S. Herriman \$25, T. T. Bulkeley \$25, P. Kisaam \$20	200 00
" A Presb. Lady, for Dr. Cooper's Mis- sion	25 00
" Mrs. M. Gallagher	10 00
N. Y. City. A. T. Briggs	10 00
" 37th st. M. E. Ch. Geo. W. Hamilton \$20; A. Fowler, W. G. McCormick, \$10 ea.; Thos. Davis \$5; Geo. Fielding \$2; others \$9 25, in part.	56 25
" Central M. E. Ch., W. P. Di-coway, Thos. Turner, \$5 ea.; others \$18, in part.	28 00
" John Glas \$10, Jos. Fett etch \$5, J. B. Cornell \$25, Mrs. W. W. Cornell \$10, Geo. W. Relyea \$5	55 00
	1,314 89

NEW JERSEY.

Newark. 1st Ref'd Church, per H. V. D. Schenck, Treas.	106 25
" Central M. E. Ch., J. H. Bentley \$10; J. Souler, J. B. Souler, T. W. Lord, W. M. Force, L. J. Lyon, W. H. Francis, H. Wilde, Miss R. Miller, J. W. McLoud, J. S. Hayes, \$5 ea.; H. In- goldby \$2; Lester Griffin, Emily B. Miner, Mrs. John Jacobus, \$1 ea.; others \$15.35	81 35
" Halsey st. M. E. Church, L. H. Sand- ford, John M. Gwinnett, M. E. Letiz, R. P. Puller, \$5 ea.; Thos. Giles \$2; others \$17 46	39 46
Passaic. Rev. Geo. H. Whitney	1 00
	225 06

PENNSYLVANIA.

Providence. E. Western	5 00
Stroudsburg. Two friends, per Rev. W. H. Dinamore	2 25

PENNSYLVANIA—Continued.

Tunkhannock. M. E. Church.....	25 69
" Union Meeting	19 50
	52 44

MARYLAND.

Baltimore. Solomon Allen	5 00
" Columbia st. M. E. Ch., add.	30 50
	35 50

KENTUCKY.

Newport. Mr. Clements	5 00
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MISSOURI.

Macon. R. H. Sloan, in part, for L. D. of his wife	35 00
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ILLINOIS.

Chebanzee. A J Ford	2 00
Sparta. 1st Pres. Ch., to constitute Rev. J. Hood & L. M.	35 00
Champaign. Congl. Sab. School, for Italy ..	10 00
Urbana. Pres. Ch., balance	8 50
" M. E. Church	4 00
" Bapt. Ch.	1 00
Bloomington. 1st Pres. Ch.	1 50
" 2d Pres. Church	26 00
" M. E. Churches	12 00
" Baptist Ch.	3 00
Paris. Pres. Church	15 75
" M. E. Ch.	14 50
" Christian Ch.	2 75
Olney. Pres. Sab. Schl., for Italy	2 50
	138 50

INDIANA.

Greensburgh. E. R. Forsyth	5 00
Vincennes. 1st Pres. Ch.	2 00
" 2d Pres. Church	16 00
" M. E. Church	6 00
Terre Haute. 1st Pres. Ch.	10 50
" 2d Pres. Ch.	1 55
" M. E. Churches	17 50
" J. Cook	2 00
Franklin. Mission S. School, under care of A. Bergen, for Italy	5 00
	65 55

OHIO.

Strongsville. Elijah Lyman	5 00
Youngstown. W. J. Edwards	10 00
Bellbrook. Daniel Holmes, for Northern Mexico, \$20; A. Holmes and family \$7 15	27 15
Cincinnati. Lane Sem'y Pres. Church	137 53
" S. S. Fisher, \$5; E. Harwood \$2—speci- ally for Cincinnati Mission; Miss Gam- ble \$5; Peter Gibson \$10.	22 00
Greenfield. 1st Pres. Church	42 75
" 2d Pres. Church, in full of L. M. for Rev. A. B. Brice, D. D.	17 39
" M. E. Ch., Messrs. Wright, Wilson, Turner, Bucknor, Norton, \$1 ea.; Hyer, Johnson, Newcomer, Le Fever, 50c. ea.; Mrs. Mead 20c.	7 25
" 1st Bapt. Ch., Messrs. Sperry, Case, Rugin, Mrs. Smart, \$1 ea.; Kenkead, Pike, 50c. ea.	5 00
Columbus. 1st Pres. Ch., H. C. Noble \$25; Mrs. Deehler and Wormbly, \$10 ea.; Messrs. Gere, Baldwin, Backus, Mrs. Smith, \$5 ea.; Mrs. Rogers \$3; Mrs. Bennett \$2; Messrs. Sharp & Rowe \$1 ea.; Messrs. Frazier & McCollum, 50c. ea.	73 00
" Trinity Prot. Epis. Ch., Mrs. Hubbard \$40; Mrs. Nell \$10; J. W. Andrews and Mrs. Bates, Outhwaite, Kelley, Hiles, Gwynne, Hayden, and Miss Bates, \$6 ea.;	

OHIO—Continued.

Mrs. Brown, Collins, Andrew, Smythe, \$3 ea.; Messrs. Fullerton, Smythe, Whit- ting, and Mrs. Holmes, Claypool, Gel- ger and Randall, \$2 ea.; Messrs. Owen, Hurd, Wheeler, Hardy, Mrs. Huribut, Mitchell, McClelland, Felling, \$1 ea.; Messrs. Thrall, Hurd, Mrs. Perkins, 50c. ea.	125 50
" Blind Asylum Teachers	15 50
" 2d Pres. Ch., C. Baker \$10; Messrs. Dunn, Stagg, Olds, Ferson, Burr, Brown, \$5 ea.; White, Lilley, Denig, \$3 ea.; Butler, McDonald, Fay, Mrs. Butler, Hornston, \$2 ea.; Rutler, Ferson, Ewing, Scarritt, Stewart, Higgins, \$1 ea.; C. Chadwick 50c.	65 50
" Wesley Chapel M. E. Ch., Messrs. Talmadge, Manypenny, \$5 ea.; Booth \$3; Aston and Harris, \$2 ea.; Frameless, Bartlett, English, Daun, Wilmer, \$1 ea.; Mrs. Crawford, Manypenny, Brown, 50 ea.; Mr. Witt 75c.	24 25
" Cong. Church, W. F. Church \$5; G. W. Wakefield \$3; Messrs. Burdell, Phillips, \$2 ea.; Hiltz, Hershizer, Main, Butler, Chapin, Brettingham, Rees, Hubbell, \$1 ea.; Briggs, Coleman, Mrs. Prentiss, 50c. ea.; G. W. Halse 30c.; Mrs. Pollard 25c.	22 15
" Higelow Chapel M. E. Ch., D. R. Rockey \$5; Messrs. Selbert, Sheeflin, \$2 ea.; Mr. Kilzer \$1; Plack, Link, Barnes, 50c. ea.; others \$5.35	19 85
" Westminster Pres. Church, G. Moodie, \$2; Messrs. Cook, Jamison, Franklin, \$1 ea.; L. Backus 50c.	5 50
" Town st. M. E. Ch., W. Oldroy \$5; T. Carpenter \$3; Messrs. Heffren, Kin- sel, Beaumont, \$1 ea.	11 00
" 1st Bapt. Church, L. L. Smith \$1.25; Mrs. Ball \$1	2 25
Xenia. A. S. Frazer	3 00
	641 38

IOWA.

Wheatland. Pres. Ch., Mrs. O. G. Rogers \$5; A. M. Hawley \$1.50; Mrs. C. C. Stanley, J. W. Thompson, N. M. Ever- hart, Mrs. S. H. Rogers, E. J. Noble, E. A. Everhart, Rev. H. L. Stanley, \$1 ea.; others \$3.75, in part of L. M. for Rev. H. L. Stanley	17 25
De Witt. U. Pres. Church, Duncan Whyte \$2.50; Rev. D. Nicolls, M. R. Buchanan, J. S. Mayes, R. J. Jamison, H. M. Sil- fert, Finley Porter, S. W. Horton, Jas. Bartlett, Robt. English, A. Lemmon, J. Melkelham, Mrs. D. Nicolls, Maggie Brown, E. W. McClenahan, \$1 ea.; others \$13.50—to constitute Rev. D. Nichols & L. M.	39 00
" Bapt. Church	6 25
Brighton. M. E. Ch.	22 50
" Disciples Ch.	6 50
" U. Pres. Ch.	8 25
Epworth. M. E. Ch., Rev. L. Hartsough, A. D. McKee, \$2 ea.; Rev. J. H. Rigby, Mrs. L. Hartsough, Belle Vananda, E. Keagz, G. Foll, L. Kluder, Matilda Ed- wards, D. Edwards, L. Wright, J. Har- dall, W. Johnson, \$1 ea.; others \$19.65, to constitute Rev. L. Hartsough & L. M. 34 68	
" Pres. Ch. \$5, Farley Pres. Ch. \$10, in part of L. M. for Rev. T. S. Bailey	15 00
Columbus City. Collections	20 22
	160 65

NEVADA.

Dayton. Rev. L. Ewing	2 25
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Total for December.....\$2,919 71

THE CHRISTIAN WORLD.

Vol. 24.

MARCH, 1873.

No. 3.

ADDRESS TO THE PUBLIC

AND

HISTORICAL STATEMENT.

THE undersigned, being a Special Committee appointed by the Board of Directors to prepare a "Memorial to the Public," and to report the same for the action of the Board, beg leave to submit the following paper :—

ADDRESS.

TO THE CHRISTIAN PUBLIC :—

The Board of Directors of the AMERICAN AND FOREIGN CHRISTIAN UNION, having recently decided upon an important change in the policy of the Society, desire to make a public statement of the nature of this change, and of the reasons which have induced it.

It has been a widely-cherished hope, that, in the department of Christian effort especially represented by this institution, the successes achieved and the principles which have guided to the attainment of them would have been significant and attractive enough to secure a continued co-operation between all who are interested in diffusing a pure Christianity among those who adhere to its corrupted forms ; so that Protestantism could still have gone forth with *united* front and under a "Union" banner, to contend against the consolidated, but not united, ranks of the Papacy.

But for reasons which have seemed to them conclusive, and which there is here no wish to criticize, three of the leading religious denominations of our country, upon which the Society has been mainly dependent for its support, have determined to undertake the work of evangelizing Papal communities *abroad* through their several Mission Boards. They have accordingly entered those very fields where the success of the "Union" has been most conspicuous, and even into Mexico, where its

most hopeful and remarkable work has been prosecuted, they have sent not less than *fourteen* missionaries (male and female) within the last six months.

In view of the consequent inevitable diversion of funds from the treasury of this Society, and bowing to the wishes, thus indirectly expressed, of a large portion of its constituency, the Directors have felt obliged either to *discontinue appropriations to the foreign field* or to conduct their work abroad on such a diminished basis as would bring discredit alike upon the Society and upon the great Protestant cause which it represents. Without at all relinquishing their attachment to the great "Union" principle which they have advocated, or changing their convictions as to the eminent wisdom of that principle in this peculiar department of evangelistic labor, they have accepted the *former* alternative ; sustained, in a course which involves much sacrifice of personal and official feeling, by the assurance that the cause is the Lord's, and by the hope that the missions, which they surrender in a highly prosperous condition, will be conducted by those who succeed to the trust, even more vigorously and successfully.

The American Board of Commissioners for Foreign Missions has taken action looking to the support of the work in Italy, while the Presbyterian Board has voted to assume the missions in Chili ; and it is hoped that all the other missions of the Society may soon be taken under the care of such responsible Church Boards as shall best accord with the wishes of the missionaries.

The dissolution of the Society is not contemplated. This would be wholly impracticable at the present juncture, and, it is believed, would not be to any general extent thought desirable. On the contrary, the Directors are convinced that there is a special call for a continuance of the Society's HOME operations, and for their enlargement in certain directions. They hope to be enabled to prosecute this branch of their work with greater zeal, assisted by the Christian sympathy and contributions of all who desire to see judicious organized efforts made to benefit our Roman Catholic population, and to resist Papal aggression.

They believe farther that a more effective use may be made of the press ; and that the CHRISTIAN WORLD, which the Board has resolved to continue, should not only be sustained, but be made an increasingly powerful instrument in representing the true spirit of Protestantism, and advocating the cause of religious liberty and evangelical Christianity. The continuance of this periodical has been very strongly urged by those whose wishes and judgment are worthy of respect, and has been approved even in quarters where the maintenance of the Society's foreign work has been regarded as no longer desirable. And it is believed that, with proper encouragement, the WORLD can not only be elevated to a still higher standard, but be made, in a much larger measure, self-supporting.

In humble dependence upon the guiding wisdom and gracious help of God, and in a hopeful spirit, the Board of Directors propose to conduct the work thus left in their hands ; for the success of which *they solicit the prayers, the counsels and the beneficence* of those who have hitherto encouraged their labors, and of others, whose interest in these great objects it may be their privilege to awaken. And they remind the friends of the cause that, as the District Secretaries of the Society are to be discontinued at the close of the fiscal year, the chief reliance of the Board must be upon voluntary offerings.

It is proper to add that for the special work of Rev. Dr. Riley, in the capital of Mexico and its vicinity, a considerable amount has been personally pledged by annual subscribers, chiefly of the Methodist Episcopal Church ; and this, it is expected, will continue to be paid into the Society's treasury, subject to his order. Should any others prefer to make the Board the medium of their gifts, the trust will be gladly accepted, and the funds transmitted to any designated foreign field or laborer.

In conclusion, this juncture is regarded as most appropriate for submitting, what it is believed will prove most welcome to a large circle of friends, and to the Christian community generally, *a condensed historical statement* of the origin, growth and labors of an institution which God has greatly blessed in the prosecution of a delicate and most difficult branch of those religious efforts which contemplate the evangelization of the race.

HISTORICAL STATEMENT.

The American and Foreign Christian Union was organized on the 10th of May, 1849 ; its object being, as announced in the second article of the constitution, "by Missions, Colportage, the Press, and other appropriate agencies, to diffuse and promote the principles of Religious Liberty and a pure and Evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists."

While, however, the Society has borne its present name for about twenty-four years, the missionary activities which it represents date from considerably further back. The American and Foreign Christian Union was formed by the merging of three previously existing associations—the Foreign Evangelical Society, the American Protestant Society, and the Christian Alliance.

THE FOREIGN EVANGELICAL SOCIETY.

The first of these original associations was formed in the month of May, 1839. Five or six years prior to that date, "a number of persons in different parts of our country—some of them distinguished for their high standing and great influence in our churches—began to think that the state of the Papal world, and other portions of Christendom in

which a corrupted Christianity exists, was such as to demand the attention and the help of churches so highly favored as are those of this country, which God has so remarkably blessed with his Word and the means of salvation."

With this view they organized "The French Association" in 1834 and sent to France as its representative the late Rev. Robert Baird D. D., instructing him to inform himself upon the spot with reference to the prospects of success of evangelical labor in that country and elsewhere upon the European continent. Up to this time, the interest of American Protestants in the conversion of Roman Catholics had lain almost entirely dormant. Both in Europe and in America the enthusiasm with which the Reformers, in the sixteenth century, entered upon their noble work of regenerating the corrupt Church of Rome had long since declined and become extinguished. And, with the loss of their fervor, the victories which they were the instruments, in God's hands, of gaining had also come to an end. The Reformation had long since ceased to be aggressive. Christian men and women had settled down to the conviction—unauthorized by experience, and in direct opposition to the promises and the consequent commands of God—that the adherents of a corrupt Christianity were beyond the sphere of Christian influence, and could scarcely be regarded even as legitimate subjects for prayer. The sentiment was frequently expressed, even by members of evangelical churches, that *the conversion of Roman Catholics was an almost utter impossibility.*

The result of Dr. Baird's inquiries was so encouraging that the scope of the "French Association" was enlarged to embrace missionary work in all parts of Papal Europe, and its name was changed to the "Foreign Evangelical Society," which, during the ten years of its existence, not only continued to prosecute its labors in France, but was also called "to extend them to Belgium, Italy, Poland, Russia, and in some measure to Sweden and Germany, in the Old World; whilst it aided the work of evangelization in Canada, and commenced missions in South America, Hayti, and among the Mexicans in Texas, and the French population of New Orleans and New York."

THE AMERICAN PROTESTANT SOCIETY.

The second of the three organizations that were merged in the American and Foreign Christian Union—the *American Protestant Society*—came into existence in 1843, as the successor of the "Protestant Reformation Society," which had been in operation for a number of years previous, under the presidency of that distinguished and uncompromising champion for the truth, the Rev. William C. Brownlee, D.D. The aim of the American Protestant Society, during its prosperous independent existence of six years, was to further the conversion of Roman Catholics

in this land, and to forestall those perils to which our country was exposed from the great immigration which was setting in upon us from the Old World.

Among the most interesting incidents connected with the last two years of its separate history was the aid it rendered to the poor Portuguese exiles from Madeira. Under the faithful labors of the Rev. Dr. Kalley, a minister of the Free Church of Scotland as well as a physician, a large number of the inhabitants of Madeira had been brought to a knowledge of the truth. After enduring outrage and persecution of the most violent kind, about one thousand of these converts from Romanism fled over the Atlantic to the West India islands—600 to the island of Trinidad. There they were visited in the winter of 1847–8 by the Rev. M. G. Gonzalez, a missionary sent out for the purpose by the American Protestant Society. They were found blessed with the spiritual instructions of a devoted pastor of their own, but exposed to great suffering and destitution. Their touching appeal to American Christians to assist them in finding a home in free America was generously responded to by the Directors of the Society. At first, seventy of these noble confessors of the truth were brought to New York, and supported until they could be provided for. These were only the fore-runners of the whole six hundred. The American Protestant Society, at great cost of money and time, secured for the entire number a favorable home in the vicinity of Jacksonville, Illinois, where the colony still exists, its members adorning their Christian profession by their industry and their truly godly walk.

THE CHRISTIAN ALLIANCE.

The third association—first named the *Philo-Italian Society*, and afterwards the *Christian Alliance*—was founded in 1842 with special reference to Italy, but subsequently enlarged so as to take in a wider field of usefulness. It had shown promise of doing so much good that it had been specially honored in calling forth a bull from Pope Gregory the Sixteenth.

THE UNION CONSUMMATED.

The existence of three distinct organizations, all having kindred and often identical aims, was felt to be a mistake; and great pleasure was felt at their consolidation, in 1849, under the most auspicious circumstances. "We think," said the Directors, in their address to the Christian public, "that the times call for the formation of such a society. Never, since the glorious Reformation of the sixteenth century, have there been such openings for the spread of the Truth among the followers of Rome, as well as among the other nominally Christian portions of our race. Never, since that great movement, if even then, was the way so wonderfully prepared for pouring the light

of the pure Gospel into the strongest holds of superstition and idolatry. Never has Christendom been so ready as it is now for recovering the Truth which the apostasies of Rome and Constantinople, and the delusion of the Prophet of Mecca have, for twelve centuries, done so much to overthrow and destroy. Our blessed Lord is summoning His people to the great work of *evangelizing Christendom*, as well as of spreading the Gospel in all other portions of the world. May He give our American churches the grace which they need to discern the signs of the times, to know their own duties, and to meet their high responsibilities !”

THE HOME FIELD.

The new Society, from the very first, adopted a large and generous policy. At home, it sought out Roman Catholics of all nationalities, in every part of our wide territory. In the second year of its existence, it already had in its employ in the United States, seventy-eight laborers, belonging to *six* different religious denominations, and using not less than *seven* distinct languages in the course of their missionary work. The next year this number had increased to 85 laborers, in fifteen States of the Union ; and in 1860, its 73 laborers were to be found in not less than twenty-three States. At the same time there were under its care, in Sabbath and day schools, 18,860 children, instructed by 406 teachers—mostly volunteers whom the Society’s agents had enlisted in this glorious work. And this home work—both the purely evangelistic and that prosecuted by means of schools—was crowned with the evident blessing of God. Not only were great numbers of Romanists so enlightened respecting the errors of the religious system in which they had been educated that they renounced it and embraced Protestantism, but, as there is good reason to hope, very many souls obtained that living faith in the Son of God, without which mere intellectual convictions are of little permanent value.

But this is not all, nor perhaps even the greater part of the good which the Society accomplished by its vigorous prosecution of work in the home field. It awakened an interest, and incited others to labor. The Boards of the churches were stimulated to pay their attention to a field of promising usefulness of which, before the institution of this Society and the societies out of which it sprang, they had taken scarcely any special notice. Indeed, so rapidly did the work in which this Society was the pioneer develop in this country, in great measure through the force of its example, that as early as in 1862 the managers decided to relinquish its further prosecution, in great part, to the individual churches. Thus, in their report of that year they say : “The committee have come to the conclusion—a conclusion which the churches that support the Society seem fully to approve—that, owing to the increased interest and exertion in behalf of the foreign population of our country

on the part of the denominational Home Missionary Societies and Boards, and the wide doors of usefulness in the great Papal countries abroad, and the need of our aid in that direction, it is their duty to make the home work of this Society in some sense subordinate to the foreign." Yet, at the same time, the managers expressed their lively interest in this home work, and the gratification with which they viewed the results of their labors during the past thirteen years—the forty congregations, mainly German, French, and French Canadian, they had established; the numerous conversions; the children gathered into Sunday schools; the adults rescued from drunkenness; the fifty or more industrial schools, in whose founding their missionaries had taken part. "It would be a safe and reasonable statement," they continued, "to affirm that at least 50,000 souls, in this country, have been brought more or less within the influence of the Gospel, through the labors of the missionaries of this Society, within the last thirteen years; and most of these people have been of foreign origin. Indeed, we are persuaded that this estimate is far too low. How many of these have been brought to the saving knowledge of the Truth, is known to God alone. We have no doubt that several thousands were; but this point can be settled nowhere but at the Last Day."

THE FOREIGN FIELD.

But the Directors of the American and Foreign Christian Union took no contracted view of the duties imposed upon them. So far as the benefactions of God's people permitted, they resolved to prosecute efforts in all nominal Christian lands where there was any degree of religious liberty. It may safely be said that with conscientious impartiality they endeavored to carry the light of the Gospel into every Roman Catholic country as soon as it became open to its introduction.

FRANCE.

In the Foreign Work, *France*, the original field of operations of the Foreign Evangelical Society, long embraced the most promising of the missions of the American and Foreign Christian Union. It supported in that country in 1850 not less than twenty-seven laborers. The work was carried on, as it had previously been, through the agency of Christians of France and Switzerland and not by missionaries from America. It was believed that this plan offered many advantages and relieved the evangelists and colporteurs of much of the jealousy which would have been entertained against foreigners. Until 1852, the American Swiss Committee, under the presidency of the late Col. Henri Tronchin, superintended the Society's colporteurs and evangelists; and on the dissolution of that committee, the Evangelical and Central Evangelical Societies of France, the Lyons Committee of Evangelization, and the Evangelical

Society of Geneva became the recipients of annual and more or less regular appropriations down to the year 1866.

An important branch of the Society's operations in France has been in connection with the endeavors to furnish the American residents in the city of Paris with public worship in their own language, thus providing a centre from which labors for the promotion of true religion amongst the Roman Catholic population can most effectively be carried on. Although the American Chapel was not actually built until the year 1857, the Rev. Dr. Baird had, as early as 1835, established weekly religious services, on Saturday evenings, in his own house, besides taking charge for months of the Sabbath services which Rev. Mark Wilks so long kept up for English and American residents. Rev. E. N. Kirk, D.D., then one of the corresponding secretaries of the Foreign Evangelical Society, when he took Dr. Baird's place at Paris, for about two years, 1838-9, established a Sabbath service in English, designed particularly for American residents and travelers, which he continued until his return to America in September, 1839. In 1857, Rev. Dr. Kirk, at the request of the Directors of this "Union," consented to leave his church at Boston for a time, and again devoted himself to the task of establishing an American Chapel in Paris. Under his superintendence a very eligible site was secured in the *rue de Berri*, near the Champs Elysées, and a tasteful and commodious Chapel erected, at a cost of over \$50,000. The whole was paid for by special contributions made under the Society's authority, both in America and Paris. This Chapel, now in a most prosperous condition, will remain as heretofore under the care of the American and Foreign Christian Union. It has enjoyed successively the ministrations of Rev. Dr. Kirk, Rev. R. H. Seely, 1858; Rev. G. L. Prentiss, D.D., 1860; Rev. John McClintock, D.D., 1860; Rev. Byron Sunderland, D.D., 1864; Rev. A. Eldridge, D. D., 1866; Rev. Charles S. Robinson, D.D., 1868; and Rev. E. W. Hitchcock, 1871.

ITALY.

Italy was one of the earliest fields of the Society's labors. For the first ten years the political and religious state of the peninsula compelled the Board to work with great caution, and chiefly through the "Table" of the Waldensian Church. It, however, had during part of the time two laborers of its own working very quietly in Piedmont, besides sustaining an American Chapel at Rome, under the protection of the Consulate—the only Protestant service in English within the walls. This important chapel was successively ministered to by the Rev. George H. Hastings, Rev. Charles W. Baird, Rev. E. D. G. Prime, D.D., Rev. A. W. McClure, D.D., and Rev. E. Edwin Hall. But as soon as in the marvelous providence of God 22,000,000 out of 25,000,000 of Italians were rendered

accessible to the truth, the Society hastened to take advantage of the happy change. On the 27th of April, 1861, the Board sent to Florence the Rev. E. Edwin Hall, who had spent three years in Rome as the Society's chaplain. He was to labor for the spiritual interests of Americans in that city, and particularly to organize an effective committee, through which the Board might carry on its missionary efforts in Italy. During the first year Mr. Hall, besides maintaining an American Chapel, employed ten native missionaries—evangelists and colporteurs—being largely guided in his selection of proper individuals by the counsel of the late lamented Professor Revel, as well as by that of Prof. Geymonat. The next year the number of laborers was more than doubled—*twenty-one* being sustained for the whole or a part of the year. "The Directors believe," the report for 1863 stated, "that your laborers are digging deeper and laying their foundations for a more enduring Evangelical work than has been known in Italy for the whole twelve centuries of Papal power." In 1864, the Society had eleven stations, with three American laborers, and twenty Italian laborers—evangelists, colporteurs and teachers; besides sustaining two students for the ministry, at the college of La Tour and at Florence. In 1866, the Society had Mr. Hall at Florence with twenty-seven Italian helpers, Mr. Clark at Milan with twenty Italian helpers, and Mr. Moorehead at Sienna. When the Free Italian Church was organized, more than one-half of the thirty-three separate churches which were represented in its first General Assembly in the fall of 1871, owed their existence in whole or in part to this Society. At the present time the Italian stations of the Society are twelve in number, chiefly in Northern Italy, all under the care of the "Evangelization Committee of the Free Christian Church of Italy."

IRELAND.

In the British Isles the only field which the Board saw their way clear to enter was *Ireland*. In 1851 the Society made a first appropriation of \$1500 to the Rev. Alexander King, the eloquent Protestant minister of Dublin who, three years before, had visited our country and presented the wants of Ireland in a large number of our churches. Appropriations to this field were continued until the year 1860, during a great part of which time the superintendence of the work was in the hands of a committee of eight excellent Christian men, representing four different religious denominations, and five missionary laborers were employed.

SWEDEN.

Sweden, although not a Roman Catholic country, was believed to come properly within the scope of the Society's constitution, since *Rationalism* had greatly corrupted the purity of Christianity. The Board therefore, as early as in 1851, made an appropriation to the Rev.

C. O. Rosenius, stationed at Stockholm, an appropriation which they continued until the year 1865. From 1852 to 1859 inclusive they also supported that remarkable man, Mr. Ahnfelt—the troubadour evangelist of Sweden. A graduate of Upsala University and a professor of musical science, he traversed the country first gathering crowds in the villages by his exquisite singing of sacred hymns and ballads to the accompaniment of the harp, and then having chained their attention preaching to them Christ and the resurrection. Frequently a true revival of religion seemed to follow these extraordinary out-door services.

BELGIUM.

The progress of the truth in *Belgium* was assisted by small appropriations made with scarcely an intermission from 1851 to 1865. During most of this period there were four missionaries, Belgians or Frenchmen, supported by the Board, the Belgian Evangelical Society exercising a supervision over their movements. For a brief time, in 1863, the Rev. H. W. Brandt, a native of Holland, but sent from this country, labored as a missionary of the Society among Romanists, on the borders of Belgium and Holland.

CONSTANTINOPLE.

In 1854, the Board appointed Rev. Mr. Dudas, a converted Hungarian priest, to work one year among the Hungarians, Poles, and others of the Romish faith, who had in large numbers taken refuge in *Constantinople*. He labored under the supervision of the missionaries of the American Board, and made his reports in the Latin language. Again in the year 1858, learning that there were some 40,000 Romanists in the vicinity of that city, they appointed, at the suggestion of Rev. H. G. O. Dwight, D. D., Mr. Costabel both as missionary and as school-master. This work, continued by an Italian missionary, was prosecuted down to 1861. In 1861, the Board also made an appropriation for the publication of books in the Wallachian language, for the benefit of members of the Greek Church in the principality of Wallachia.

GREECE.

Our mission in *Greece* was commenced in the year 1862, by the appointment, as missionary, of Rev. George Constantine, a native Greek, educated in this country. His connection with this Society terminated in 1872. Rev. M. D. Kalopothakes, M. D., also an educated native Greek, who had previously been supported by the Southern Presbyterian Synod, became missionary about the year 1864. Mr. Sakellarios came into our service as assistant in the publication department shortly after. Dr. Kalopothakes' weekly journal "The Star of the East," now in its 16th year, and his "Child's Paper," now in its sixth year, have been very efficient instruments of diffusing religious truth and hastening the advent of complete toleration. By God's blessing the little Prot-

estant church gathered in Athens now worship in a tasteful new edifice near Hadrian's Gate, erected by funds contributed in this country and in England, and which, at last accounts, was well filled every Sabbath morning and evening. Besides the instrumentalities of the press and of public preaching, the mission employs the Sunday school, Bible Class, etc. An excellent day-school has also been recently established in Athens by the Woman's Union Missionary Society, which is a valuable aid to the mission.

HUNGARY.

Since the year 1866, the Board, through the generosity of Mr. E. D. Goodrich, of Boston, has been enabled to sustain mission effort in *Hungary*, with two or three laborers, under the gratuitous supervision of Pastor Koenig, of Pesth. During the past year its colporteur has traversed Transylvania, distributing the Scriptures and endeavoring to resuscitate true religion both among Romanists and Protestants, and its Bible-woman has ministered to the sick in the Bethesda Hospital in the city of Pesth.

CANADA.

In the Western Hemisphere, they continued the work undertaken by the Foreign Evangelical Society in *Canada*, and, although the Grande Ligne Mission once supported by them had become denominational in its character, they made annual appropriations, with few interruptions, to the Canadian Evangelical Society, down to the year 1860.

HAITI.

For ten years the Board supported a mission upon the island of *Haiti*, most of the time with two missionaries stationed at different points on the island; and when in 1861 they discontinued their assistance, it was only because, in their opinion, the time had come for the mission, which comprised *four* congregations, to become self-sustaining.

MEXICO, NORTHERN AND CENTRAL.

With a view to exerting an influence upon Mexicans in the territory recently ceded to the United States by Mexico, the Board, in the year 1850, sent Mr. Ramon Monsalvatgé, a converted Spaniard, to labor amongst the Spanish population, first at San Antonio and subsequently at Brownsville, Texas.

In 1852 Miss Melinda Rankin established her Female Seminary in Brownsville, and in 1855 became a missionary of this Society. From this point thousands of Bibles were taken into Mexico, before the day of religious liberty dawned upon that land. And when the door was at length thrown open, it was this Society, represented by the same devoted lady, that boldly entered Mexico and planted the standard of truth in Monterey. Thus was inaugurated a work whose consequences promise to be most blessed to the entire northern part of the Republic. In

this field churches have been organized at Monterey, Cadereita, Mezquital, San Francisco, and five or six other points, with the usual appendage of Sunday Schools, and, in some cases, week-day schools; and at one or two points small church edifices have been erected. At Monterey a fine building for school purposes has been secured at an expense of about \$14,000; of which amount \$10,000 is due to the liberality of the same noble Christian gentleman who has sustained the work in Hungary. It was a colporteur of the Society sent out from Monterey who, traveling in company with an agent of the American Bible Society, carried the Gospel truth to Cos and Zacatecas, and was an instrument of God in establishing a flourishing church at the former place.

It was a director of this Society, the Rev. H. Chauncey Riley, D. D., who voluntarily offered himself to go and preach the word of God in the City of Mexico; and who, during the four years that he has been in the employ of the Society, has not only declined any compensation for his valuable services in founding and superintending the Mission, but has, in addition to his self-support, expended generous sums from his own patrimony in aid of the Gospel movement. Dr. Riley has also, with the cheerful consent of this Society, and as an important adjunct of its work, superintended the expenditure of between \$35,000 and \$40,000, contributed through the "Mexican Missionary Association," specifically for the purchase of the Church of San Francisco, for the repair of its chapel, and for the sustaining of worship therein. The results of this successful mission, are now witnessed in the fact that two of the largest churches in the Mexican Capital are to-day owned by Protestants and held for Protestant worship, and in the half a hundred Protestant congregations whose influence is irradiating all Central Mexico, even to San Luis Potosi on the North, and Oaxaca on the South.

CHILI.

In Central and South America the Society early pressed forward to do the Master's work. In August, 1850, the Rev. Dr. Trumbull, now the veteran missionary of *Chili*, was sent to Valparaiso, under the joint support of the Am. and Foreign Christian Union and the Seamen's Friend Society. Two or three years later, Rev. Mr. Williams was commissioned to labor for Christ by public instruction of the youth. And when Dr. Trumbull's direct connection with the Society ceased, the church over which he was settled having become self-sustaining, the Board were not slow in assuming new efforts for the conversion of Chili. In 1861, they sent to Chili the Rev. N. P. Gilbert, who had for some time been acting as chaplain at Callao, Peru. At the suggestion of Dr. Trumbull, he took up his abode in the important city of Santiago, the capital of the country. Subsequently the Board sent out the Rev.

Messrs. Merwin, Sayre, and Christen. Through their labors, and those of the Rev. Mr. Ibañez-Guzman, a converted Chilian, who succeeded Mr. Gilbert upon the return of the latter to this country in 1871, there have arisen four Protestant congregations, located at Santiago, Valparaiso, Talca and Copiapo, with average Sabbath congregations of about sixty persons. The first three places mentioned have organized churches, each with a small band of members, with Sabbath schools, and with one or two day-schools. In the City of Santiago, a church building has been erected costing \$14,000, of which \$3,000 was a grant by the American and Foreign Christian Union.

NEW GRANADA.

In *New Granada* the Society maintained from 1853 to 1869 the Rev. Ramon Monsalvatgé, (the converted Spaniard already referred to) as missionary at Panama and afterward at Carthagena.

BRAZIL.

In December, 1851, the Board sent the Rev. James C. Fletcher to Rio di Janeiro in the empire of *Brazil*. He remained at his post until the failure of his wife's health, when he returned to this country. It was not until June, 1855, that a successor was found, in the person of the Rev. V. D. Collins, who labored about a year with much encouragement, but was then compelled to return to the United States, and his expectation of resuming his missionary duties at some future time was not realized. Still the Society did not give up its hope of continuing this mission. As late as in 1861, the Board commissioned the Rev. A. J. Compton, M. D., who sailed with his wife and child on the 6th of July of that year. After a severe passage they reached Rio di Janeiro, but when just entering upon the work that had been confided to their care the health of both Dr. and Mrs. Compton gave way, and at the end of six months their physicians informed them of the absolute necessity of their returning to this country.

PERU.

Near the close of 1847, the Board commissioned the Rev. R. H. Bourne as missionary to Callao, the sea-port of Lima, *Peru*; but he was providentially prevented from entering upon this service. In December, 1860, the Rev. N. P. Gilbert was sent thither under the auspices of this Society and of the American Seamen's Friend Society, "to labor for the benefit of American and English seamen, and for the spiritual instruction of the resident population—Spanish, American, English, German, and Italian." He remained until the next summer, when, as we have already mentioned, he was transferred to Santiago, Chili. Three years later, the Board secured for his successor the Rev. A. J. McKim, who sailed on the 17th of October, 1864, reaching Peru on the 4th of November. He was stationed, not at the port of Callao but in

the city of Lima, seven miles distant, where was an Anglo-American community of about 1,500 souls, to whom he ministered regularly, and, as soon as qualified, extended his labors to the native population.

WESTERN, OR AZORES ISLANDS.

In the early part of 1858 the attention of the Board was providentially drawn to the *Western* or *Azores Islands*. Hoping that even in spite of the strict surveillance of the priesthood and of the police, there might be an opportunity for evangelical labors, the Society sent thither as missionary Mr. Albert White, a native of one of the islands. For a number of months, this excellent man devoted himself to his work. He found the people in many cases anxious to learn the truth, but he also met extraordinary difficulties. Having disposed of the small stock of Bibles and religious books which he had brought with him, he was confronted by the impossibility of obtaining more copies. The custom-house would permit none to be introduced; the priesthood watched his movements to prevent him from circulating even the Roman Catholic version of the Bible. Under these circumstances, finding his way hedged up, he felt constrained to abandon the mission. At a later date appeals were addressed to the Society from the same islands, but it was unable to send thither any man competent for the work.

THE PRESS.—THE CHRISTIAN WORLD.

But the missions of the Society both at home and abroad have by no means been the only instrumentalities employed, nor do the brilliant results of these furnish the only record of which the American and Foreign Christian Union has just reason to be proud.

Through the press this Society has from the first put forth strenuous efforts to influence the public sentiment on the question of Romanism, both as a system of faith and practice, and as a political engine. At various times it has published tracts on important questions of the day. But its most effective means in this direction has been its monthly magazine—the *Christian World*. It is not affirming too much to say that no single publication in America has had a more direct and powerful influence in drawing attention to and counteracting the projects of Romanism in this land than this magazine. It has been awake to the dangers of the situation, and has frequently sounded the alarm when other defenders of the peace have seemed to slumber. It has kept its readers fully informed respecting the progress of the missionary work under the Society's care, thus demonstrating to them, if they needed any proof on the point, that the conversion of Roman Catholics is a consummation that may with propriety be expected—nay that ought not for a moment to be doubted by any Christian man. And it has from various sources, original and selected, gathered in a form suitable for reference and preservation so large a store of information respecting the acts and designs

of the Papacy, that probably no such complete record of the recent history of that great Antichristian system can be found anywhere else as is contained in the twenty-three volumes of the *Christian World*. It is not strange, therefore, that its successive editors have from year to year received the warmest and most appreciative letters, expressive of the incalculable value which numbers of its readers put upon it. Such utterances might appear extravagant to those who have not made the wants of our Christian men, and especially of our Christian *ministers*, a careful study: they will not surprise any who are alive to the apprehensions which agitate the most thoughtful minds in view of the growing power and audacity of Rome.

DIFFUSION OF INFORMATION BY DISTRICT SECRETARIES.

The Society has employed very effectively the agency of its District Secretaries in supplementing and enforcing the teachings of its magazine. Far from being mere instruments in the collecting of the funds needed to carry on missionary operations, the Secretaries of this Society have been indefatigable in their efforts to enlighten our churches on their relations to the great enemy of our civil and religious liberties. They have not only preached from the pulpit, but spoken in the ecclesiastical councils, in the monthly concerts, in the lecture-room and lyceum. They have written for the daily and weekly press, both secular and religious, refuting the pretensions and unmasking the schemes of Papal conspirators. Often, without themselves entering the arena of contest, they have furnished the arms to others who, in the busy whirl of journalism, had neither time nor patience to make profound research in the domain of polemic controversy.

PUBLIC MEETINGS.

At times the American and Foreign Christian Union has done no little service to the cause of truth by organizing public meetings in the interest of religious liberty. By enlisting in the movement the eloquent appeals of men prominent in public life and in the church, the Society more than once retarded the progress of threatening evils or contributed greatly to rescue the unfortunate victims of Papal persecution. There are those among us yet who recall with vividness those remarkable gatherings at which the public sentiment of New York found expression in invoking the friendly interposition of our government in behalf of the *Madiai* family, or in demanding that the legislature should not, by permitting the Roman Catholic Archbishop to hold the titles of all churches of his denomination in the State, furnish him with all the power he could wish to crush out the independence of the trustees and membership of those churches.

FOREIGN DEPUTATIONS ASSISTED.

Nor ought we, in enumerating the benefits wrought by this Society, to omit the fact that it has so generously lent its countenance to many

excellent schemes for the conversion of Romanists, which, far from augmenting its regular income, have rather diminished the resources on which it could depend for the maintenance of its missions. As the Foreign Evangelical Association and Society, it gave its countenance to the Rev. Philip Boucher, of Brussels, who visited this country in the winter of 1836-'7, at the suggestion of the Rev. Dr. Baird, and obtained more than \$8,000 to build a chapel in Brussels. Under similar circumstances, Rev. George Scott, of Sweden, collected \$7,000 in this country in 1841 to build a church in Stockholm ; Rev. Alexander King some \$6,000 or \$7,000, in 1848, for Ireland ; Rev. Mr. Bridel, the same year, \$9,000 or \$10,000 for France, and Rev. Mr. Pilatte, in 1850-'2, about \$12,000 for the same country.

In the Report of the American and Foreign Christian Union for 1861, the Corresponding Secretary, Rev. Dr. Baird, than whom no one was better informed upon this subject, remarked :—

“Nor may it be amiss whilst speaking of the more incidental influences which this Society has exerted, to say that within the last twenty-five years *sixteen* distinct Deputations have been sent over from Protestant Churches and Societies in Europe, to solicit extraordinary aid for the religious enterprises in which they have been engaged. The amount of aid which they severally received ranged from three thousand to eighty thousand dollars ; and the aggregate was, it is believed, fully up to \$300,000. With *ten* of these Deputations this Society had more or less to do, in encouraging their being undertaken, in advising and guiding the agents that came, and in assisting them in many ways. In making this statement we arrogate nothing ; we simply and gratefully state a fact.”

And the Society, in its later history, has entertained the same liberal and fraternal spirit towards every kindred enterprise. Among the most recent of European appeals to our American churches, to which it has freely lent the sanction of its hearty support, was that of the Italian Free Church, through its deputation, consisting of the Rev. Signor Gavazzi and Rev. Dr. Thompson, in the year 1872.

CONCLUSION.

Thus have we attempted to give a synoptical view, imperfect though it must necessarily be, of the operations of the American and Foreign Christian Union and of the Societies from which it sprang, during the last thirty-eight years. The work was one that was commenced in faith, and that owed its rise to a deep, an almost oppressive, sense of the wants of the Roman Catholic world. A few Christian hearts were pained to see that although millions of the adherents of a corrupt form of Christianity were accessible to the truth, little or nothing was being done for their enlightenment and conversion. It was from no desire to found a new institution that these devoted men resolved to associate themselves together for the purpose of prosecuting labors in nominally Christian lands. Necessity, not caprice, dictated the measure. Existing Missionary Societies and Church Boards saw the claims of the distant heathen

in a clearer light than those of the Roman Catholics in Europe and Spanish America. It was only on satisfying themselves that these existing organizations would not undertake the work on any significant scale, that the advocates of Papal evangelization resorted to the important step of adding another to the already numerous benevolent enterprises of the day. But much as many of them would have preferred to have succeeded in inducing the ecclesiastical bodies to which they themselves belonged to appreciate and discharge the trust committed to them in God's providence with respect to a most important field of missionary effort, they also came to recognise in the reluctance of individual Churches a distinct leading of Providence. It incidentally accomplished a great and good result. It paved the way for, and almost necessitated, a union of Evangelical Christians of different denominational names, but inspired by but one spirit. And it made that union no mere external bond of mutual recognition, finding its fullest expression in fraternal words, but an intimate communion which could be adequately embodied only in earnest and strenuous work for the common Master. Had this result been all the fruit of a generation of toil, had there been no souls brought from the darkness of Romanism to the light of the Gospel, no thousands of converts in France, Italy, Belgium, Hungary, Greece, Turkey, Canada, Mexico, Hayti, South America, as jewels in the crown of its rejoicing, the labors of this Society would have been worth all the time, money and prayer they have cost. It is much to have demonstrated to a scoffing world that every true disciple of Christ is a brother to every other; and that this brotherhood can and must lead to common work in behalf of the ignorant and erring.

Of the original founders and promoters of this great enterprise, the greater number have passed from this world to the better world, from the scene of their labors to that of their reward, from prayer to praise. In the most literal sense it may be said that "their labors do follow them." God has blessed the seed which they so carefully sowed, has answered the prayers they so ceaselessly offered at the throne of grace. To God, and not to men, be all the glory!

Presidents of the Society:

REV. THOMAS DE WITT, D.D., 1849-1867.
WM. A. BOOTH, Esq., 1867-1871.
JACOB D. VERMILYE, Esq., 1871-

Corresponding Secretaries of the Society:

REV. ROBERT BAIRD, D.D., 1849-'55, 1861-'3.
" HERMAN NORTON, 1849-'50.
" E. R. FAIRCHILD, D.D., 1851-1860.
" A. W. MCCLURE, D.D., 1856-'8.
" A. E. CAMPBELL, D.D., 1858-'67.
" JOSEPH SCUDDER, 1865-1870.
" J. GLENTWORTH BUTLER, D.D., 1868-1871.
" SAMUEL W. CRITTENDEN, 1871-

The Committee thankfully acknowledge their indebtedness to Rev. Professor Henry M. Baird, of the New York University, for his valuable assistance in preparing, from the Records of the Society, the historical statement contained in this Report.

All which is respectfully submitted.

(Signed)

T. RALSTON SMITH,	} Committee.
PAUL D. VAN CLEEF,	
W. T. SABINE,	
F. H. WOLCOTT,	
T. S. YOUNG.	

The above Report was adopted by the Board of Directors at a meeting held February 17th, 1873, and ordered to be published.

JACOB D. VERMILYE, *President*
S. W. CRITTENDEN, *Cor. Sec.*

EDITORIAL NOTES.

THE CHRISTIAN WORLD.—The issuing of the March number of our Magazine has been unavoidably delayed, in order that it might contain the important paper of the Board of Directors, which occupies the preceding pages. We trust, however, that our readers will feel amply compensated for this delay by the announcement contained in the "Address" that "*the Board has resolved to continue the Christian World,*"—a decision which is due, in no small degree, to the many warm-hearted responses to our recent appeals for needed aid. Earnest pleas for its continuance have poured in upon us, often accompanied by "voluntary offerings" of from one dollar to one hundred dollars. And although, thus far, these substantial monetary proofs of the high estimate set upon the periodical have not by any means reached a sum sufficient to cover the cost of its publication, yet they encourage us to hope that when it is known the magazine is to go on, others will cheerfully join in furnishing the required funds.

While, however, in deference to the strongly expressed wishes of its numerous friends, the CHRISTIAN WORLD will be issued for another year, we beg all our readers to view this as an experiment, the established success of which must depend chiefly upon their generous assistance. It is very desirable, therefore, that prompt additional responses should be made to the three following requests :—

1. That, as many of our Life Directors, Life Members, and others now receiving the magazine gratuitously, as are able and willing should authorize us to place their names on the subscription list, and should send us the dollar for the first year's subscription.

2. That, since many are not able to do this, those who are blessed with more abundant means should make larger offerings to supplement the deficiency.

3. That in order to enable us to increase greatly our gratuitous circulation in quarters where we can not expect payment, and yet where the information contained in our journal would be highly influential for good, liberal donations should be made by those who value the truth, and who desire to aid in disseminating it.

☞ It will relieve us from considerable correspondence, if those friends who have already given conditional pledges will now kindly forward the amounts pledged, without farther notice.

PIUS IX, AN ADVOCATE OF REGICIDE.—Only a month since we commented briefly upon a Papal allocution delivered in the consistory of cardinals on the 23d of December, 1872. It now appears that there were other speeches of Pius IX. made about the same time which were scarcely less significant. We wish to draw special attention to one of these, which is referred to in the *Swiss Times* (Roman Edition), of January 2d, 1873. Pius was addressing "the military papal representatives," we are told; and this circumstance probably accounts for the greater freedom which he allowed himself on the occasion in question than when haranguing his "venerable brethren," the cardinals. At any rate the *Times* says that in the course of his remarks "*the Pope invoked the Almighty to raise up another Judith to take off the head of Holofernes.*" It is only too evident whom the pontiff intended to designate under the name of Holofernes. It was none other than the sacrilegious King of Italy, Victor Emmanuel, whose government had laid impious hands upon the property of the Church and of the monastic orders. Remonstrances having proved of no avail, warnings having been disregarded, bulls of excommunication having been treated as only so much useless paper, Pius advances now to the last and most decided step: he prays that some one may arise to murder the King in the name of religion! Such a petition, uttered in the secrecy of private and personal devotions, with no ear but that of God himself to hear, would certainly be an impiety of extraordinary blackness, even if the person that whispered it were merely an inconspicuous layman, and not the claimant of the divine attribute of infallibility. But when the prayer is publicly and ostentatiously pronounced in the hearing of "men of the sword," it assumes a new character. The words become not only a *suggestion* of, but an *exhortation* to regicide. The Pope's panegyrists may, perhaps, tell us that his language was only figurative, and that he meant only to pray for the overthrow of a system which he regards as iniquitous. Should this be conceded, would it not still be true that Pius IX. is playing with dangerous tools? The very journal that gives us tidings of this speech also

states that these and other such-like utterances seem to have wrought so strongly upon a young Roman girl of enthusiastic temperament as actually to make her conceive the savage purpose of executing the project which the Pope's words marked out. She was overheard, as she prayed at midnight with outstretched arms, to exclaim : " Look to me, O God, and strengthen my arm in this moment."

But to us the prayer of Pius IX seems to have been uttered in no metaphorical sense. There is a method in the pontiff's madness. Not many months since, when Germany was the foremost object of his denunciation, he prophesied of the stone cut out of the mountain without hands that should one day break in pieces the great image. And now when the wrongs that Italy has inflicted, or is about to inflict upon the Papacy loom up so as nearly to make him forget both Bismarck and Kaiser Wilhelm, we hear the childish and wicked prayer to God to send another Judith to cut off the head of his enemy, Victor Emmanuel.—" If," observes the *Swiss Times*, " the King of Italy, and we write of him in all loyalty, has a weakness, of which both King David and King Solomon of old were the victims, and many men of less exalted station than they, is not this reference in the allocution intended to stir up the warm blood of some Italian Charlotte Corday, to the commission of an act for which the Church would doubtless canonize her?"

PÈRE HYACINTHE'S POSITION.—The observance of the Week of Prayer, in January last, at Paris, was rendered the more interesting from the part taken in the religious exercises with which it was opened, by the late eloquent preacher of Notre Dame. According to an eye-witness, not less than one thousand persons crowded the Taitbout chapel—the well-known headquarters of the Protestants who are independent of the State in the French republic. The chief attraction was, of course, Père Hyacinthe, who it had been announced would speak. We find a translation of his speech published in the *New York Independent*, for February 5th, 1873.

Excommunicated by his own Church, Père Hyacinthe did not disguise the fact that he still regards himself as a true and loyal son of that Church ; but with the same breath he proclaimed his hearty sympathy with those whom he addressed. He said :

" Too long have we hated or, at least, misunderstood one another. We Catholics have in you recognized simply heretics ; and you Protestants have in us recognized only idolaters. We have both forgotten that we were Christians. As for me, I feel that, in an actually existent Church rising above our involuntary errors and our minor divisions, I am in communion with all who, baptized in that one baptism whereof our creed speaks—*confiteor unum Baptisma*—adore one and the same Christ, Son of God, and Redeemer of mankind. I recall to-day what I said four years ago in Notre Dame de Paris : ' Let me join hands with those Christians, sincere in their

separation, sincere, likewise, in their faith and their love of God and of his Christ.' Whilst thus fraternally embracing them, I would repeat that beautiful canticle : How good and pleasant it is for brethren to dwell together ! Yes, *together*. If not yet in the visible Church, at least, in the soul of one and the same invisible and actual Church."

At the same time there are, in Père Hyacinthe's opinion, elements in the two systems which are contrary one to another, and, hence, irreconcilable. These must perish, because they are false. In illustration, he takes from the Roman Catholic system "the principle of authority, which sacrifices in turn the laity to the priesthood, the priests to the bishops, and the bishops to the Pope, the whole resulting in that unparalleled centralization where one man can say, 'I am the Church!'" *Per contra*, from Protestantism he selects "the principle of Liberty, which produces another isolation no less supreme, no less formidable—viz., that of the individual conscience, without any dependence upon the collective conscience, detached from all authority in the present, from all tradition in the past, and claiming for itself unrestricted rights in the interpretation of Scripture ; so that each Protestant may, after a fashion of his own—for extremes meet, even whilst they mutually repel—say, 'I am the Church!'"

In this view he deems the drawing together of Roman Catholicism and Protestantism as not only advisable, but necessary. From the union will come the Church of the future, which will be neither Catholic nor Protestant, in the present acceptation of those names, but something which man's tongue is unable as yet to express, and to which the speaker applied Christ's saying in the Revelation : "I will give to him a new name which no man knoweth saving he that receiveth it."

And so entering more closely into the spirit of the occasion, Père Hyacinthe begged that the members of his own communion might not be forgotten in the petitions of the assembled congregation of Protestant worshippers. He said :—

"In this spirit of longing and of preparation I appeal to your Christian sympathies and commend to your prayers my Church—the Catholic Church. Shall I say Catholic Church, or *Churches* ? For it is notorious that Catholicism is to-day split up into two churches, which are more at variance with one another than even Catholicism and Protestantism—the Church of Roman Infallibility and the Church of Catholic Reform. It is useless to shut one's eyes against what is taking place all over the world—in Germany, Switzerland, the East ; or to think of keeping up in the order of religious ideas, that same system of illusion and isolation which has proved the ruin of France in the political order. There are, therefore, two churches in the midst of Catholicism, and for both of these I ask your prayers. I ask not for anathemas ; but for prayers only.

"Let us pray for the Church of Infallibility, for the system and for the consciences of its adherents. For the system, that it may cease to exist ; for the consciences, that they may be awakened. The Ultramontane system has become the chief obstacle to the extension of God's Kingdom, to the elevation of souls, to the peace and progress of human society. France, especially, has no more dangerous foe than

that religious radicalism which proclaims that the Pope is God ; except it be that radicalism of impiety which echoes back, God is evil ! Still, the first of these does but prepare the way for the second.

"Let us pray for the Church of Catholic Reform—for those who are called Old Catholics—for the reason that they have discovered the secret of true reform, which consists in bringing an institution back toward its fountain head and in looking for the future in the past. This great movement ought to have taken its rise in France, so well does it answer to the religious traditions of our history and to our imperious needs at the present moment. Its starting-point was in the science of the universities, in the liberty of citizens, and, above all, in the revolt of the enlightened conscience. Yet, however great these things may be, this movement will be supported by something greater still—by Christian faith and piety. It is the lack of the supernatural element that has in our times brought all essays in the reformation of religion to so sad and so untimely an end."

In an eloquent peroration, Père Hyacinthe insisted on faith in Christ—not in a legendary, or a purely human Christ—but in the Christ of the Gospels, at once man and God. This it is that constitutes the Church's formation, as much now as when St. Peter made his profession : "Thou art the Christ, the Son of the Living God."

ROMANISTS AND BIBLE DESTITUTION.—A correspondent from Louisville, Kentucky, brings to our notice an incident that exhibits in a striking light the attitude assumed by the Roman Catholic clergy in relation to the Holy Scriptures.

"Last winter," he says, "a member of the Kentucky Legislature moved that the statute with reference to the statistical duties of the county assessors be so revised that they shall inquire of every head of a family, whether it is supplied with the Holy Scriptures. These statistics once obtained and filed in the assessor's office, are equally accessible, of course, to Roman Catholic or Protestant, should they deem it proper to supply any destitution with their respective editions of the Bible.

"This motion was bitterly opposed by Romanists, and, although these men could lay their hand on the Bible, and take oath to confirm their obligation to the State and its citizens, yet they were inconsistent enough to declare 'that the common people had no right to read the Bible.' The measure was passed in the House, but defeated in the Senate by Romanist vote and influence."

The incident is in perfect keeping with what the Roman hierarchy has uniformly done elsewhere. The Bible is treated by them with empty honors. It is called holy, but its very sacredness is urged as a reason why it should not be placed in the hands of the common people. It may be employed, or rather the cross emblazoned upon its cover may be employed, as a means of giving sanction to an oath ; but its contents must be withheld from all but the priesthood. The Church they regard as the pillar and ground of the truth ; but the word of truth itself, the word of the living God, must be kept concealed beneath the coverings of tradition, which ostensibly protect, but in reality hide that glorious revelation.

Defeat of the Jesuits in Pisa.

FROM OUR SPECIAL CORRESPONDENT, PISA, ITALY.

[Some of the incidents referred to in the following communication have appeared in the journals of the day. This more full and connected account, however, will be read with interest and profit. It is worthy of remark that Professor De Michelis, who figured so creditably in suppressing the riot, was the President of the General Assembly of the Free Italian Church that met recently in the city of Rome, as described at length in the CHRISTIAN WORLD for last month.—ED.]

A DAILY paper, published in Rome (*Il Diritto*), remarked some time ago, when commenting on the proposed *Catholic University Boarding House* in Pisa, that “we must render the justice which is due to the *Catholic party*; it knows how to act, and it *does* act. It does not proceed with noise; but its activity, although almost hidden, is not on that account less fruitful. It does not foolishly waste its strength in intestine discords, but all its adherents—from the highest to the lowest, from the Pope to the sacristan, from the prince to the humblest workman belonging to the sect—conspire with admirable discipline to attain the same end. *And they succeed.*”

“The rising generation is the first object of the solicitude of the Catholic party. It has ever present the words of Leibnitz: ‘*Give me the schools for a generation, and I am the master of society.*’ The powerful and ancient organization of the ecclesiastical congregations which are dedicated to the instruction of youth, has put it into their power to take the children of both sexes from the very first steps, and to lead them on gradually until they reach the *licenza liceale*. But when arrived at this point they must stop. The State has retained the Universities for itself, nor does it recognize the legal effects of studies carried on outside their walls. This was a serious difficulty for the Catholic party—but they did not give themselves up as conquered, and with a dexterity which ought to serve as a model to us, they have found a way to elude it.”

In fact, early in the month of September (1872) it was rumored in Pisa that some influential gentlemen of the Italian aristocracy had purchased a large hotel on the south side of the town, with the view of converting it into a *boarding-house* for students attending the University, and it was further added that its superintendence was to be confided to the Jesuits. This report was speedily confirmed, and a pamphlet published by the Jesuit Father Curci left no doubt as to the real object of the proposed boarding-house, namely, to attract to themselves a large number of young men, in order to take possession of them, to mould their minds, and thus to prepare able and devoted adherents in the magistracy and at the bar, as also in the medical and other professions.

The impression made on the population of Pisa is thus described by a Professor of the University in the *Gazzetta d'Italia*:—“Although the founders of the *Pension* were the noted Father Curci, Prince Scipione

Salviati, Prince Lorenzo Altieri, and Cavaliere Albèri—names which appear in themselves almost like a *programme of dark color*—the Pisans only looked on, and were silent. But . . . Father Curci published a programme in the form of a pamphlet, which is the negation of the law of Italy, and is an insulting libel against Italy, against the persons who have most contributed to her greatness, and against the University Professors of the whole kingdom. In fact, if you divest this pamphlet of the usual Jesuitical phraseology, it appears that the true object of the *Pension* is not *good moral training*, nor yet *a religious education*; but rather to establish a nursery for the preparation of enemies to Italy and to the dynasty. . . . This pamphlet has consequently exasperated the population beyond measure, and I have heard men of good sense and most 'Catholic' principles say . . . 'a *Jesuit* who comes into Tuscany as the founder of a college is something new, because the Jesuits have never been able to take root amongst us ; no government has ever been willing to receive them, and it is to be remembered that in 1846 Pisa rose as one man to protest against the admission of those *female Jesuits* who call themselves *Ladies of the Sacred Heart*.'

"The spot where Galileo was born and where he taught is an unpropitious soil for the Jesuits, as is proved by the ferment which the pamphlet of the Jesuit Curci has created in every class of persons . . . for no sooner does a Jesuit present himself in a neighborhood than he becomes immediately the author of divisions and of discord."

This excitement soon shewed itself in action, for an association of men of liberal opinions invited all the other societies in Pisa to send representatives to a preliminary meeting, the object of which was to consider what steps ought to be taken in regard to the invasion of Jesuits with which Pisa was threatened. It was decided to *oppose the projected Pension*, but without coming to a conclusion as to the best means of so doing. A second meeting was therefore held on the evening of Sept. 13th, when it was resolved to enlarge the committee, by inviting all the most influential persons in the town to become members of it—men of all shades of political and religious opinions thus united together to protest against the Jesuits, and the well-known Professor Carrara (member of Parliament), was elected chairman. Whilst this second meeting was going on, it was reported that Father Curci himself was expected to arrive from Rome by the last train, and that groups of people were hastening to the Station in order to make a demonstration against him. It was decided therefore to adjourn the meeting and to go to the Station, where an immense crowd of all classes and ranks had assembled in the open space in front of the entrance. Ere long the train was heard, and presently a few passengers came out, none of whom, however, answered in appearance to the expected Father Curci ; so they were allowed to pass quietly through the crowd, and it was afterwards known

that he had been warned by telegraph not to come ; but when at last a monk (dressed as a priest) was seen to turn the corner, he was asked from whence he came, and having replied *from Rome*, voices were immediately heard shouting *It is he ! it is Curci !* and then a scene ensued impossible to describe in words ; hisses and shouts filled the air, some crying " Yes, it is he"—others " No, it is *not* he," while the unlucky monk in vain protested that he was *not* Father Curci, for the roughs, always to be found in such a crowd, set upon him with such fury that he would probably have been killed had not some of the more respectable citizens come to the assistance of the police, and with great difficulty he was by their united efforts got inside the Station. The door was closed, but the exasperation of the crowd increased ; they now insisted on entering, that they might tear him in pieces. In vain the police declared the monk was *not* Father Curci : "*Si, è lui ; fuori, lo vogliamo fuori, morte ai Gesuiti !*" was the cry ; and at this critical juncture one of the police imprudently fired a revolver in the air, which maddened the people beyond all bounds, and blood would undoubtedly have been shed, had not at this moment a young man planted himself before the main entrance and thus kept guard before the door while he addressed the mob, who received him with great applause, and no sooner had he begun to speak than he was greeted with another burst of cheering :—then with appropriate words he calmed the people, assuring them that the monk was *not* Father Curci, and that the policeman who had fired the revolver would be called to account by the authorities. Another person having then addressed the people, the crowd quietly dispersed and returned to the town ; and it will be interesting to Protestant readers to learn that the speaker, who was so enthusiastically cheered, and who by his influence over the people and presence of mind was probably the means of preventing a scene of bloodshed, was no other than Professor Paolo de Michelis, the Evangelist of the 'Free-Christian Churches' in Pisa and Ghezzano, whose persevering labors in and around Pisa during the last ten years have won for him the respect of the population in general, as well as of the authorities.

The adjourned meeting having been resumed, the committee was formed, and it was ultimately determined—1st, to draw up a formal protest to the government ; and 2d, to hold a popular public meeting, likewise, to protest against the Jesuits establishing themselves in Pisa ; but before either plan could be carried into effect, Father Curci and his coadjutors published a declaration relinquishing their scheme for the present, in the hope that "*better days will arise for their country*," as they plainly accuse the government not only of *connivance*, but of *actual partnership* in the popular outrage of the 13th September.

Thus the plan failed of making Pisa a centre of Jesuit reaction—and may not this fact suggest a profitable lesson to the Protestants of Ame-

rica and England, who too often shew a supineness in regard to the encroachments of the Papacy, which ought to be rebuked by the energy displayed by the almost exclusively Roman Catholic population of Pisa? Would that in these highly favored countries the people would awake to the danger of allowing the Jesuits to take refuge within their borders, and be stirred up to resist, by all lawful means, men who have ever proved themselves enemies alike to civil and religious liberty.

MISSIONARY WORK, PROGRESS, Etc.

Chili.

Copiapo.—Rev. S. J. Christen.

In a letter dated Copiapo, December 5th, 1872, our missionary, Rev. Mr. Christen, gives an interesting account of the fruits of discourses which he delivered in connection with the recent conclusion of an annual period held in highest esteem by devoted Romanists. He writes as follows:—

“Having just terminated the so-called month of Mary, there is more religious interest than there has been for some time. For this occasion I have preached two discourses on Mary, which were afterward published in one of the Copiapo journals, and created quite a sensation. I have, as far as it was in my power, tried to prove that the worship of the Virgin is nothing else but a transference of the ancient heathen worship of the Egyptian Isis and the classic Juno. This set the priests at work, and now during the entire month they have been occupied with attempts to refute me. But not being able to attain their aim they only provoke ridicule and contempt. When Father Carter delivered his first controversial discourse a devoted Roman Catholic lady remarked, that with three such discourses Mr. Christen would be exalted to heaven, intending to indicate thereby that, instead of convincing the people that I had preached false doctrines, he would prove the contrary.

“In consequence of these discussions the attendance at our place of worship has very much increased, and I hope that they will have a good effect. Yesterday

in a procession the priests distributed slips of paper containing a prayer to the Virgin, begging her to suppress and confound the Protestants who so much condemn her sacred worship.

“The efforts are enormous which the Roman priests make to revive their dead religion, but they are in vain. They can sing beautifully and cry aloud and dance the frantic dance around their altars like the priests of Baal in the times of Elijah; but the fire of love and faith will not and cannot fall, for their god is a strange god, a god who does not and cannot hear.”

Valparaiso.—Rev. A. M. Merwin.

Mr. Merwin, under date of December 14th, 1872, sends some particulars which will be read with interest, showing, on the one hand, that the truth is gradually gaining ground, penetrating even within the limits of the priesthood, and, on the other, that “Nicodemites” are still to be found, who inwardly approve the Gospel but are too timid to avow their sentiments before the world.

GOOD ADVICE FROM A PRIEST.

“In the midst of the denunciations and invectives which are constantly hurled against Protestants, from the Romish pulpits of this city, it gives one pleasure to record the following incident which reflects credit on one of the sacerdotal order.

“A little girl, thirteen years of age, who has been a pupil in the day school and Sabbath school during the past year, was recently sent to the *Confessional* by her mother. She frankly told the Confessor

that she came to him not of her own free will, but because her mother had commanded her to do so, and added that she had been receiving religious instruction in the Sunday School of the Evangelical Church. 'Tell me' said the priest, 'which do you like best, the Roman Catholic religion, or the Reformed?' On learning that her sympathies and preferences were with the latter, he said, 'Well, then, my little daughter, follow the Reformed religion, and be true to it.'

"This is the same priest, we believe, who a few months since asked the wife of one of our members at the Confessional, 'Is your husband better or worse since he has become a Protestant?' 'Oh, Sir, he is a better man in some respects' was his reply. 'Now he is sober and industrious, and has good companions.' 'In that case,' said the priest, 'do not be troubled about him, do not molest him; let him read the Bible if it does him good.'

"It appears that this religious teacher has had several of our tracts and the two first volumes of D'Aubigne's History of the Reformation. His conscience has been somewhat enlightened, but like many of his class, he has not the moral courage to proclaim publicly the opinions which he discloses to individuals in the confessional.

SCHOOLS AND EDUCATION,

"The closing of our school (No. 2) by the Governor, is likely to receive the attention of Congress at an early date. A member of the House, well known for his tolerant views, has demanded official information on the subject, and we hope that he may be able to secure a just decision for our cause.

"Since the school has been closed, the priests seem to have gained new courage, and have made open war against a flourishing school established by the masons in this city. They denounce it as an *atheistic* institution, because no dogmatic religious instruction is given there. Much healthy discussion is still taking place with reference to this matter, and the poor people are likely to reap important benefits from the same. The clericals are to

open four new schools, and the masons are to open a second one of the same order as that denounced. Is not the Lord thus preparing the way for His glorious Gospel?

"Oh, that our little band of Christian workers might be increased at least ten-fold, so that we might do more for the Christian education of this land!

ACCESSIONS TO THE CHURCH.

"At our last communion, the two women of whom I have written before were admitted to the church on profession of their faith. One of them has since left the city to join her husband, who was taken sick while working in another place, so that we miss her earnest face in the meetings. Several other members of the church and congregation are sick or absent from the city, so that our services have not been so well attended of late.— Nothing but the grace of God could keep our little flock from disbanding in the midst of social opposition on the one hand and wide-spread religious indifference on the other."

—
In a subsequent letter, under date of January 15th, 1873, Mr. Merwin writes of

A VISIT OF REV. MR. IBÁÑEZ :—

"Mr. Ibáñez has just left us for a short visit to the south of Chili, where he expects to preach in several large towns.— He remained with us over the Sabbath, and preached an interesting discourse to my little flock from the text, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision but a new creature." About ninety persons were present, and all listened with marked attention.

THE WEEK OF PRAYER.

"The Week of Prayer has been observed by our congregation with much interest and apparent solemnity. It was the wish of the members of the church that meetings for prayer should be held every night, and although the small room in which we gathered together was very uncomfortable on account of the heat, it was always well filled by those who love the Gospel and desire to have it enthroned in the hearts of their countrymen. To me this is a

most cheering sign in the history of the mission, that the meetings for prayer are generally so well sustained.

CONSTANCY.

"One of our most zealous members has been very ill of late; some of us hardly expected to see him raised up again, but we praise God now for his returning health. The parish priest visited him twice, urging him to return to Romanism and holding out temporal inducements to secure his end, but our brother assured him that he was more than satisfied with Christ and His precious word.

A CHRISTIAN SOLDIER.

"Another member of the church, when ordered to kneel before the 'host,' in company with his fellow soldiers, at first refused to do so. And although, under compulsion, he finally yielded, he was imprisoned for disobedience. When asked before a court martial 'To what article do you appeal in self-defence?' he replied, 'To an article of the law of God, the second commandment, &c.' The officers, having never heard these divine words, were about to condemn him for contempt of court, but he assured them that the commandment was to be found in every copy of the Holy Bible. After some further explanations, and when the presiding officer had learned that the prisoner had made known to his church the cause of his detention, he set him at liberty with a reprimand, desirous that the affair should not be published in the papers.

INVALIDITY OF ROMISH BAPTISM.

"Of the two men who hope to unite with the church next month, one desires to be re-baptized. He says that past experience leads him to look upon Romish baptism as practiced in this country as a farce. We have decided to grant his request."

Northern Mexico.

Monterey.—Rev. John Beveridge.

UNDER date of Monterey, January 9th, 1873, Mr. Beveridge gives the following pleasing intelligence:—

"We received three new members by baptism on Sunday, being our communion-day. There was a larger attendance than usual, and much interest was manifested.

"On the last day of the old year Señor Ayala closed our school here for a vacation of fifteen days. The last day he had an examination of the most advanced pupils, when two prominent lawyers connected with the Government attended and participated in the examinations. They afterwards published a favorable notice in the Government paper."

The printed extract which Mr. Beveridge encloses states that the government has received a report from the gentlemen who were present at the examination of Don Jesus Ayala's pupils, to the effect that the examination was a brilliant one. The editor commends to the public the eminent attainments of Señor Ayala, as having been made the subject of high eulogy by all who have witnessed the marked success of his efforts for the instruction of the young.

In a subsequent letter, dated February 4th, 1873, Mr. Beveridge writes:

"In one of my letters to you in the early part of last month, I told you that on the first Sunday in January we received three members into the church at Monterey by baptism. On the same day one was received in the church at Cadereita, and five persons were baptised in Allende, where we are forming a new church."

Central Mexico.

Mexico City.—Rev. H. C. Riley, D. D.

DR. RILEY, who is still unavoidably delayed in his anticipated return to Mexico, has furnished us the following statement:

"One of the Gospel workers from the 'Church of Jesus' in Mexico has come to New York on a short visit. His report of the condition of the 'Church of Jesus' in our sister Republic is very encouraging. The advisory committee, appointed by Manuel Aguas, and composed of the most experienced and ablest Christians connected with that church in the city of

Mexico, is wisely and successfully supervising the Gospel work in Central Mexico.

"Mr. Canal, the chairman of that committee, has gained the confidence and respect of the church in Mexico. He is a man of high education, of faith and prayer—an earnest Christian. Mr. A. E. Mackintosh, a noble Christian man, who is greatly beloved in Mexico, is the treasurer of the advisory committee, and is peculiarly fitted and prepared for the difficult and responsible position which he is now filling for the church in Mexico.

"The boys connected with our dayschool in the City of Mexico asked, about a week before the death of Manuel Aguas, to be allowed to call and see him. He received them two by two in his room, and preached to them Jesus with great tenderness. He remarked to them that he hoped that from their numbers the 'Church of Jesus' might in the future have many a faithful minister. One of these lads has for many months past been preaching in a mission in the city of Mexico. Though very young, he is an earnest Christian, and bids fair to make a very useful minister of Christ.

"Large numbers of Jesuits are arriving in Mexico from Europe. The Roman Church is making great efforts to crush the 'Church of Jesus' in Mexico, but in vain."

Greece.

Athens.—Rev. Dr. Kalopothakes.

Writing under date of January 4th, 1873, and consequently before the Greek New Year, which falls on the 13th day of January, according to the "New style" in use among us, Dr. Kalopothakes speaks of the preparation which the little band of Greek Christians have made for the observance of the Week of Prayer. "You will be glad to hear that this year we have made very good and more systematic arrangements for the Week of Prayer of the Evangelical Alliance, both here and in the Piræus; publishing it through the *Star* and then in the form of a tract, and sending it as a kind of invitation to most of the Protestants at Athens, and we expect to have a profitable season of it."

HOME WORK.

Louisville.—Mrs. J. M. Sadd.

Mrs. Sadd continues to labor, with evident tokens of the Divine blessing, among the poor of Louisville. In her report for January, she instances a case where her simple Scriptural quotations were instrumental in bringing to a clear view of the way of salvation a poor, sick woman who had fallen into despair, believing that she had committed the unpardonable sin. Mrs. Sadd recently received into her house an orphan girl of twelve years who had fled from a convent to escape the ill treatment to which she was subjected. "She has now a good home provided," writes Mrs. Sadd, "and is tenderly cared for, where her poor bruised body can recover."

Mrs. S. expresses her great obligations to Dr. Newman, a gentleman who owns the building of the "News Boys' Home," for having generously given to the Industrial School under her charge the free use of his chapel, at a time when small-pox had broken out in the premises where the school had previously been held.

Under date of February 3rd, Mrs. Sadd writes: "Yesterday a converted Roman Catholic woman joined the Mission Church near us. Mr. Sadd had often prayed with and for her, but she could not bear the persecution without Christ in her heart. Now she is not afraid either to live or to die."

Cincinnati.—Miss Schiller and Miss Furler.

BORN of our Bible woman have prosecuted their accustomed work among the Roman Catholic and Protestant poor of Cincinnati. Beside visiting, Miss P. keeps up a Sabbath School class of 70-80 children, and a Sewing school with about fifty pupils in attendance. She speaks with deep sorrow of the suffering which the pitiless cold has inflicted upon the destitute,—suffering which the missionary, however great her sympathy, is powerless to relieve.

LITERARY NOTICES.

Books.

The Greeks of To-day. By Charles K. Tuckerman, late Minister Resident of the United States at Athens. New York: G. P. Putnam & Sons. 1872. 366 pp., 12mo. Price \$1.50.

This very neatly printed volume is not intended as an exhaustive treatise on that interesting and much debated subject, the origin and present condition of the modern Greeks. It is, however, a very readable collection of about a dozen detached essays on timely topics. From one of these papers—on the American Missionaries at Athens—we differ *in toto*. We believe that Mr. Tuckerman not only does injustice to our countrymen—both the living and the dead, and, notably to the lamented Jonas King—but that, according to the author's views, neither *our* missionaries nor any others are needed in Greece at all. In spite of this glaring defect, the present contribution to our literature is welcome. It tells in a lively manner much that is fresh and entertaining respecting such subjects as education, brigandage, the recent massacre near Marathon, etc.

Mr. Tuckerman's position as diplomatic representative of this country, gave him unusual advantages for forming a dispassionate judgment respecting the practical working of King George's government.

Thornton Hall; or, Old Questions in Young Lives. By Phebe F. McKeen. New York: Anson D. F. Randolph & Co. 325 pp., 12mo.

A healthy story of boarding-school life. The contracted field of which the book treats does not prevent it from being a miniature world, nor the youth of the heroines from their displaying the play of the passions that animate older men and women. There is nothing in the least sensational in the plot, which still is by no means dull or uninteresting. What we like particularly, is that the story conveys sound and sensible views of life, and that while there is an entire absence of anything approaching cant or religious conventionalities, there is a decided, religious tone. A Christian devotedness is exhibited, without ostentation and equally without apology, as the highest type of true living.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
31st January, 1873.*

MAINE.

Auburn. John Pickard, for Central Mexico, \$5 00
Yarmouth. Rev. J. J. Abbott 4 00
9 00

NEW HAMPSHIRE.

Keene. Isaac Rand..... 10 00

MASSACHUSETTS.

Pittsfield. S. L. Russell 3 00
Foxboro. L. B. Wilber 4 00
Fitchburg. Mrs. D. Thurston and sister. 4 00
Newburyport. Mrs. S. W. Hale, for General Work..... 20 00
Cambridgeport. Harvard st. M. E. Ch., additional 13 00
Malden. M. E. Ch., G. W. Townsend, Mrs. Mary W. Perry, Mrs. A. K. Ladd, David P. Cox, Mrs. P. M. Smith, Miss L. H. Cox, Mrs. Rebecca Cox and daughter, W. H. Sargeant, C. S. Josselyn, Mrs. Geo. Mirick, Geo. H. Full, S. R. Rathbun, J. P. Magee, \$5 ea.; others \$41.62..... 106 62
Taunton. Nathan Rand 3 00
Ipswich. Young Ladies Sem'y, for Northern Mexico 7 00

MASSACHUSETTS—continued.

Lowell. Dying gift to the cause of Christ 2 40
Newburyport. Ladies, for North'n Mexico 5 00
Charlestown. Trinity M. E. Ch..... 23 70
Westfield. M. E. Ch., additional..... 9 08
Chelsea. M. E. Ch., additional..... 5 00
Boston. John A. Dawson, for general work..... 5 00
210 78

CONNECTICUT.

Middletown. Wm. A. Hedge 4 00
New Haven. G. H. Hoyt 1 00
" Mrs. Russell Hotchkiss 4 00
Hartford. Mrs. L. C. Fitch 1 00
" S. W. Capron 5 00
South Windsor. S. T. Wolcott 4 00
Farmington. Harriet Thompson 20 00
39 00

NEW YORK.

N. Y. City. "G." for Central Mexico.... 50 00
" 4th A. V. Pres. Ch., per W. F. Lee.... 329 60
" L. S. & A. C. Quackenbush, in part of purchase of lot on 87th st..... 100 00
" Jas. Fetterbach 5 00

NEW YORK—continued.

N. Y. City. Mrs. Elizabeth Swan	\$25 00
" 4th Av. Pres. Ch. Sab. School, special for Dr. Trumbull to print Spanish Tract in Chili, So. Am., \$50, and \$100 for Dr. Kalopothakes, in Athens, Greece	150 00
Albany. Maurice E. Viole	10 00
Catakill. Mrs. Edgar B. Day, to constitute Miss Ella M. Day a L.M.	30 00
Lakeville. "R." for Central Mexico	5 00
Lockport. Thos. Scoville	5 00
Jamaica. Jas. Rider	1 00
Brooklyn. B. W. De Lamater	10 00
Union Falls. Fanny D. Duncan	90 00
Brentwood. E. F. Richardson	12 00
Troy. M. A. Brinkerhoff	1 00
Newburgh. John H. Corwin, to constitute Rev. Eli Corwin a L.M.	30 00
N. Y. City. Mrs. C. M. Hovey	10 00
Huntington. Mrs. Nelson Sammis	10 00
Malone. S. O. Wood	25 00
Brooklyn. Plymouth Ch. for Dr. Riley's Central Mexico Mission—S. B. Dur-yea \$50; R. R. Graves \$500; J. V. Linderdale, U. S. A., \$50; Aaron Hesly \$50; M. S. Beach \$50; Mrs. G. C. White \$5	705 00
" J. L. Morgan, for Dr. Cooper's Mis- sion	100 00
	1,633 60

NEW JERSEY.

Flemington. W. P. Emery	5 00
Hackensack. Rev. A. Amerman	20 00
Newark. 2d Pres. Ch. Caleb S. Ward, Tr.	22 61
Manchester. Mr. Hurlbut	1 00
Brickburgh. Dea. Whittemore	1 00
Summit. Pres. Ch., additional	5 00
Newark. Maj. W. W. Morris	10 00
Fairview. Rev. A. B. Taylor	5 00
	69 61

PENNSYLVANIA.

Markelsburg. St. Matthew's Luth'n Pres. Church, per Rev. J. S. Hellig	5 65
Bellevalley. Mrs. Rachael Russell	3 00
Philadelphia. Mrs. Lents	50 00
Honeybrook. Mrs. F. J. Lewis, per Martha Buchanan	10 00
York. C. A. Morris	5 00
Farmington Hill. Hattie D. Close	1 00
Philadelphia. Mrs. Hannah S. Tolland	5 00
" B. C. Hopper \$1; T. C. Henry \$22; John A. Brown \$50; Robt. Cornelius \$90; Robt. C. Cornelius \$5; Mrs. R. S. Colwell \$20; Mrs. A. Fullerton \$20; J. G. Rammel \$5; P. H. Horne \$4; Dr. Thos. Ingram \$5	152 00
" Logan Sqr. Pres. Ch.	8 67
" 1st Ref'd Ch., Rev. Thos. H. Orr	21 20
" 1st Ref'd Ch., Rev. Dr. Nevin	20 00
" 2d Ref'd Pres. Ch. Sab. School, per Sam'l D. Jordan, to constitute Jas. Turner, L. M.	30 00
" F. N. Whitney \$5; Thos. M. Adams \$5	10 00
	321 52

MARYLAND.

Baltimore. Mrs. F. Woodworth	1 00
" The Board of Beneficence of St. John's Indep't Meth. Prot. Ch.	250 00
" Thos. Kelso \$100; C. J. Baker, H. W. Drakeley, Jas. Boyce, \$50 ea.	250 00
" Joshua Regeester, W. E. Hooper, G. W. Corner, S. M. Shoemaker, \$25 ea.	100 00
" Jas. A. Gary, Robt. Turner, Robt. W. Dryden, \$20 ea.	60 00
" G. W. M. Crook, F. W. Heath, Joshua Horner, Wm. H. Crawford, J. S. Hagerly, J. E. H. Boston, N. M. Smith,	

MARYLAND—continued.

Mathew Gault, B. F. Bennett, A. H. Greenfield, W. I. Tilghman, Philip Darby, J. P. Murray, Sanders & George, L. H. Cole, S. Baldwin, David Carson, D. D. Mallory, Jacob Hoff, F. P. Stevens, J. S. Beacham, B. F. Darby, \$10 ea.	220 00
Baltimore. G. V. Keen, Wm. A. Gault, John G. Hewes, John Dowell, E. J. Church, W. W. Wittman, J. C. Collinson, Wm. R. Barry, David Keener, W. S. Hinda, Samuel Guest, Dr. Hartman, Miss Mary Hartman, Jas. W. Flack, Thos. P. Stran, W. H. Stran, R. S. Buckmiller, Mrs. R. N. Crawford, Jos. F. Hindea, James Bates, J. C. Ludington, J. W. Randolph, A. J. Randolph, Wm. Daniels, V. E. Gardner, C. H. Snow, C. W. Slagle, E. B. Mallory, John L. Sears, L. Cassard, \$5 ea.	150 00
" Mrs. Cornelius, Miss Laura Cornelius, J. A. Morgan, \$2 50 ea.; Mrs. M. B. Seager, J. H. Bliscoe, \$2 ea.; F. DeV. Kirk \$1	12 50
" B. F. Bartlett, five years in advance	25 00
" M. A. Thomas	5 00
" Mrs. Commodore Purviance	10 00
	1,083 50

DISTRICT OF COLUMBIA.

Washington. Chief Justice Drake, W. J. Sibley, \$5 ea.	10 00
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ILLINOIS.

Springfield. Mrs. R. Henning	5 00
Oakdale. U. Pres. Ch., per J. M. Henderson	2 00
Danville. Pres. Ch., Col. W. R. Chandler, L. T. Palmer, \$10 ea.; E. H. Palmer \$5; others \$20	45 00
" Griffith property, by J. H. Lamm	32 20
" M. E. Church, Kimber Chapel	10 50
" North st. M. E. Ch.	12 50
	113 20

INDIANA.

Rising Sun. Mrs. Elizabeth Haines	10 00
Evansville. Trinity M. E. Ch., John Wy-mond, Charles Keller, \$10 ea.; others \$22 55	42 55
" Mrs. Dow, for children	35
Washington. Pres. Church	20 27
" Meth. Epis Church	4 00
Indianapolis. 1st Pres. Church	34 00
" 2d Pres. Church, C. Mayhew \$25; others \$22	47 00
" 3d Pres. Church	8 00
" 4th Pres. Ch.	17 00
" Meridian st. Meth. Epis. Ch.	15 00
" Individuals	3 00
	201 17

OHIO.

Cleveland. Mrs. Elizabeth Taylor	100 00
" Jas. T. Clark	5 00
Berea. Elisha Savage	22 50
Portsmouth. Rev. E. Jones \$1; T. C. Lewis 50c.	1 50
Richfield. Mary F. Orvatt	5 00
Columbus. Mrs. Dunning, for Northern Mexico	50 00
Cincinnati. Everett st. Ger. Meth. Epis. Church	19 65
" 2d Ger. Pres. Church Sab. School	10 00
" Rev. B. P. Aydelotte \$10; Miss Bry-son \$5	15 00

OHIO—continued.

Lebanon. Normal School	12 80
" Cumb. Pres. Church	10 00
" Messrs. Rockwell, Wright, Holbrook, and Cong. Ch. Sab. Schl., \$5 ea.	20 00
" A Holbrook \$3 70; Messrs. Dunlevy, Boake, Bennett, Mrs. Parshall, \$2 ea.; Lingo, Corwin, Anderson, Thomp- son, Smith, Dyche, Tichenor, Gul- christ, Munroe, Brown, Meloy, Smith, Lewis, McBurney, John- son, Smith, Mrs. James, Williams, Smith, Lambert, Dynes, Smith, Waters, \$1 ea.; Mrs. Wilson 75c.; Graham, Evans, Adams, Drake, Chamberlain, Wood, Hutchison, Smith, Cowan, Cornell, Corwin, Thompson, Smith, Wright, 50c. ea.; Hardy, Koogle, Hinch, Kruzert, Lane, Wilkins, Hawthorn, 25c. ea.	44 20
Columbus. Welch Meth. Col. Ch. in full to constitute Rev. Daniel Harris a L. M.	10 50
Cedarville. Ref'd Pres. Church, Miss C. Wright \$5; a Friend \$4.42; others \$47 82.	57 24
Jamestown. Union Meeting	5 72
Piqua. Prot. Epis. Ch. Sab. Schl. in part, \$25; Messrs. Scott, Daniels, Mrs. Scott, \$5 ea.; Dr. Dorsey \$4; R. Slawson \$3; Blenn, Jarvis, Morse, \$1 ea.; Mr. Wilson 25c., Collection \$9 62.	59 87
" 1st Pres. Ch., two Messrs. Gray, \$5 ea.; Mrs. Hamilton \$1 50; Messrs. Shannon, Todd, Prugh, Wilbur, Mc- Candless, \$1 ea.; Grand Gliard, Knox, Mitchell, Mrs. Smiley, Hall, Ziglar, 50 ea.; Gerhart, Harrison, 25 ea.	30 00
" 1st U. Pres. Church, in part.	9 91
" 2d Pres. Ch., in part, Mrs. Caldwell \$2 50; Mr. Merriam \$1; Mrs. Jacob- us 85c.; Mrs. Harthan and Ander- son, 50c. ea.; a Friend 25c.	5 60
" Meth. Epis. Church, Mr. Chevis \$1; Mr. Prugh 50c.	1 50
" Col'd Meth. Epis. Ch. Sab. School ..	0 22
Oxford. 1st Pres. Ch., Dr. A. Guy, for Miss Rankin, Dr. Riley, Italy, France, Spain, and Home Work, \$10 ea., \$60, and to constitute W. E. Guy and Rev. Chas. Fuller L. M.'s; Mrs. Luckett \$10; D. Corwin and Mrs. Hawes, \$5 ea.; Messrs. Brown, Rogers, McCord, \$3 ea.; Mr. Dewall \$2; Bishop, Merz, Piper, Gillard, Ferguson, Mrs. Ream, McCullough, Hughes, Huston, \$1 ea.; Cone, Kum- ler, 50c. ea.	101 00
" Meth. Epis. Ch., Mrs. Shearer \$5; Mr. Muns \$2; Messrs. Keeley, Mc- Cord, Colton, Shearer, Jackson, Muns, Witworth, \$1 ea.; Messrs. Sadler and Cone 50c. ea.; Mr. Chat- len 42c.	15 42
" Union Church.	5 56
" U. Pres. Church, Mr. Douglass.	75
" Col'd Bapt. Ch. Sab. School.	1 00
Glendale. Female College.	76 75
Springfield. 1st Pres. Church, Messrs. Small, McGookin, Counts, Clark, and three Mrs. King's, \$5 ea.; Berry, Murphy, Smith, \$2 ea.; two Friends \$1 75; Smith, Teegarden, Christie, McGrew, Buckingham, King, Cum- back, Cochran, Cooper, McGrew, Black, King, Holloway, Driscoll, Steele, Danlap, Crane, Hunt, \$1 ea.; Allen, Raffensperger, Coss, Mulholl- and, Steele, Shipman, McGookin, 50c. ea.; Harford and Barr, 25c. ea.	64 75

OHIO—continued.

Springfield. 1st Luth'n Ch., Mrs. Leffel \$5; C. Baker \$3; H. Croft \$2 50; Mrs. Purcell, Buckwatter, \$2 ea.; Messrs. Kissell, Richards, Grove, Schindler, Hoesterman, Thomas, Bradford, Ogil- vie, Harrison, Mrs. Leffel, Sander- son, Diehl, \$1 ea.; Stevens, Geiger, Serrit, 50c. ea.; Mrs. Kissell 45c.; Messrs. Gelwig, a Friend, Harry Geiger, 25c. ea.	29 20
" 2d Pres. Church, Mr. Rhinehart \$5; Messrs. Blunt and Ramsey, \$1 ea.; Mrs. Foss 50c.; others \$25.	32 50
" U. Pres. Ch., in part, J. Crothers	25 00
" 1st Cong. Church, Mr. Andrews \$5; Messrs. Pierce and Whipple, \$1 ea.; Mrs. Conklin 50c.; Mr. Sawyer 75c.	8 25
" Meth. Prot. Church.	4 40
" Prot. Epis. Church, in part, Mrs. Clark \$5; W. Warder \$2; Mr. Rush- well \$1.	8 00
" Christian Church, Mrs. Dawson.	1 00
" Greenfield Ch., Rev. S. Crothers.	2 00
" Lane Sem'y Pres. Ch., additional.	11 75
	873 54

IOWA.

Marengo. Meth. Epis. Church.	14 80
" Christian Church.	10 20
Wilton. Meth. Epis. Church, F. Bacon, Mrs. H. Brewster, Mr. Fishburn, \$5 ea.; Mr. Hubbard \$2; H. F. Mor- gridge, Mrs. Anderson, \$1 ea.; Huey, Shaw, Walker, Bentley, Wise, Wil- son, Harriott, 50c. ea.; others \$7 50, to constitute Rev. C. S. Jennis a L. M.	30 00
" Union Meeting.	14 00
Tiffin. Meth. Epis. Church, Mrs. A. D. Bond, Mrs. B. Dennis, H. S. Eherly, \$5 ea.; W. Wolfe \$2; J. K. Snyder, M. Ward, H. Hamilton, M. Denni- son, \$1 ea.; Dennison, Summerhays, S. Dunn, Reynolds, Stickler, Colo- ney, Beam, Vandenburg, Beam, 50c. ea.; others \$4 50—to constitute Rev. J. R. Noble a L. M.	30 00
Graham. Meth. Epis. Ch., C. Thompson, A. H. Graham, \$5 ea.; J. H. Thomp- son, C. Williams, E. Thompson, W. Fisher, A. E. Westenhaver, W. H. Stewart, W. Becker, W. H. Allen, S. A. Smith, \$1 ea.; G. S. Albin, J. M. Leichter, A. Cowgill, R. Westen- haver, R. Stewart, 50c. ea.; others \$2,	23 50
Iowa City. Ger. Meth. Epis. Church, P. Marquadt \$5; others \$10 50.	15 50
	138 00

VIRGINIA.

Winchester. Rev. G. C. Leyburn, special for Dr. Kalopothake's Church edifice in Athens, Greece.	150 60
Amount received specifically for the Christian World in January.	707 04

Receipts of the Italian Deputation for
the Free Church of Italy.

Albany, N. Y. State st. Pres. Ch.	206 10
Kingston, N. Y. 2d Ref'd Ch.	15 00
Rochester, N. Y. Central Ch., additional.	20 00
Brooklyn, N. Y. Plymouth Church.	681 54
Elizabeth, N. J. Westminster Pres. Ch.	132 00
" 2d Pres. Church.	111 14
	1,365 78
Total receipts as above.	\$4,936 28

THE CHRISTIAN WORLD.

Vol. 24.

APRIL, 1873.

No. 4.

VALUABLE TESTIMONY FOR OUR MAGAZINE.—*Hon. Dexter A. Hawkins*, well known to our readers as Chairman of the Committee of the State Council of Political Reform who prepared the valuable Report on "Sectarian Appropriations of Public Money and Public Property in the City of New York," printed as a Supplement to the CHRISTIAN WORLD, for April, 1872, while renewing his Subscription for the magazine for the present year, writes these lines which, by his kind permission, we transcribe :—

"In the struggle of the Christian Church with the errors and oppressions of the Papacy, I regard this as one of the most useful, necessary and important Protestant publications.

"It has had a large influence in this State in enlightening public sentiment upon questions vital to toleration in religion and to universal education.

"Instead of discussing the question of discontinuance, I hope means will be taken to send it to every Protestant clergyman."

Numerous letters of similar tenor have been recently received. Should space permit, we may make a selection from them in our next or in some future number.

ENCOURAGING FACTS FROM FRANCE.—We have more than once within the past year called special attention to the unexampled hopefulness of the present work of evangelization in France. The Prussian war, which the priests endeavored to employ as a means of embittering the minds of the masses against Protestantism, has, in God's providence, been made the means of inclining the hearts of the people, as they never were inclined before, to the reception of the Gospel. From various sources we learn of whole communities which either have openly thrown off the shackles of Rome and embraced the Reformed faith, or which are ready to do so if they can but obtain the direction of those who are better acquainted with that faith than they are. A recent letter from M. Lorriaux, in behalf of the Committee of the Société Centrale

d'Évangélisation en France, contains several incidents full of the greatest encouragement, which came to his knowledge while visiting that Society's stations, especially in eastern France. At *Vermandois* he found that the

embraced Protestantism eight months before, in connection with the labors of a colporteur, himself a convert from Romanism. There were as many as two hundred souls that attended divine worship, and these were more earnest than ever in their devotion to the good cause. In *Troissy*, in the department of the Marne, until a year ago an exclusively Roman Catholic village, the agent in effecting a similar revolution was a plain, uneducated woman, who was converted in Paris while living as nurse in a Christian family, and who on her return to her native village began to labor in a quiet manner for her Master. On the authority of the *Paris Christianisme au XIXe Siècle*, the London *True Catholic* announces that in four communes in the department of the Aube, 200 heads of families have declared themselves Protestants, and that in the department of the Yonne a similar declaration has been signed by 700 such persons, belonging to a dozen communes. Rev. Mr. Clavel, pastor of Sancerre, gives an interesting account of his own experience in forwarding this desire of the French people for the pure Gospel:—

"Some months since, several inhabitants of the commune of Lamarche (Nièvre) evinced their desire to imitate the inhabitants of St. Audelain and Pouilly. They entreated me to visit them, to instruct them in our religion. I requested them, according to my habit in such cases, to address to me a petition, signed by as many heads of families as possible. This was soon returned to me, bearing the names of thirty heads of families, and amongst them those of the mayor and the majority of the municipal body. To that invitation I responded, and now have for my audience nearly all the commune. The way had already been prepared by our brethren, Chatelain and De Rougemont, missionaries of the Neuchatel Committee. M. Choquant, the schoolmaster of Pouilly, had also delivered lectures in Lamarche. Fifty children (boys and girls) await the opening of our schools, which we hope will take place on January 1. Were the people sure that they would not be forsaken, we should reckon by thousands the proselytes of Cosne and Nevers. But how can one man suffice for such needs?"

In a subsequent letter Mr. Clavel states that not only has the commune of Lamarche become Protestant, but the Municipal Council has resolved that the grant hitherto voted to the Romish school shall be transferred to the Protestant school.

THE AMERICAN CHAPEL IN PARIS AND ITS NEWLY-ELECTED PASTOR.—We have been much gratified within a few days in receiving from very different sources the warmest commendations of our Chapel in Paris. One of these encouraging voices comes from England, where a writer in the *English Independent*, after discussing the desirability of liturgical forms, observes that "two of the most beautiful, and at the same time, devotional services he ever attended in non-Episcopal places of worship,

had been recalled by this discussion." The first was in Hackney, England ; of the other he proceeds to say :—

"The second service referred to was at the American Chapel, in Paris, where I had the great pleasure of hearing Mr. Hitchcock preach last autumn. I shall not soon forget that Sunday morning service. For three weeks I had been receiving as Sunday food what I could get in sundry Roman Catholic and Lutheran churches in Germany and elsewhere, and I must confess it was not very palatable or nourishing upon the whole. At Mr. Hitchcock's I was, of course, delighted with the sermon ; but I was also particularly impressed by the dignity, sweetness, and mingled joyfulness and solemnity of the entire service. There was, perhaps, a little too much organ, but it was played with taste and feeling ; the singing was delightful, and for the first time in my life, where a liturgy is not used, I heard "the responsive reading" of the first lesson—a chapter from Isaiah. I never heard any responses delivered with more general unanimity, or with more intelligent and impressive utterance. I came away touched, and calmed, and blessed."

There comes a still heartier endorsement from an eminent American lawyer now traveling in Europe—Henry Day, Esq. The whole of one of his very interesting and instructive letters in the *New York Observer* (in its issue of February 6th, 1873) is given to the American Chapel in Paris. We wish that it were possible for us to insert the entire communication, but, as that is beyond our power, we cannot refrain from quoting a few sentences. Of the need of such a chapel and of the extent to which it meets the requirements of the case, Mr. Day remarks :—

"There are so many Americans passing through, and living in Paris for a short time, that such a church becomes a necessity. It is for the interest of the whole religious community in America that this chapel should be sustained.

"It is a beautiful building, owned by the American and Foreign Christian Union, and by them dedicated to the use of Christians residing in Paris, and those passing through the city. But it requires a considerable sum of money annually to pay the taxes and keep the chapel in repair, and to pay the salary of the pastor. Mr. Hitchcock has shown himself admirably adapted for the place he fills. Since he took charge of the congregation last spring, the regular membership has increased from about forty to eighty-five. The regular attendance at the communion service averages from 75 to 120, and the chapel never has been so well filled as now. All the different elements in the congregation which have sometimes heretofore been widely separated in sentiment and action, are now harmoniously united under Mr. Hitchcock, and have given him a unanimous call which he has accepted. He is now inaugurating a Missionary Society within his church which is intended to act on the whole community in and around Paris, where the field for usefulness is so wide and promising.

"Great spirit and interest is manifested in this enterprise by most of the members of his congregation. Mr. Hitchcock is going to do an aggressive work in Paris. He is taking the best means of building up his church, viz., by organizing them for offensive and aggressive warfare upon all the evil around them."

THE HUGUENOTS VINDICATED BY A ROMAN CATHOLIC STATESMAN.—President Thiers is at least by outward profession a Roman Catholic. Hence the peculiar significance of a recent reported remark of his :—
"If all Frenchmen were Huguenots, a republic could easily be estab-

lished in France." M. Thiers is a man well versed in the history of his country, and even his enemies cannot deny the great excellencies of his own contributions to its solid literature. He means then that the Huguenots so uniformly decried by their antagonists as disorderly and disloyal, and as plotting to create an *imperium in imperio*, were in reality, as all impartial persons pronounced them, by far the best and most trustworthy citizens of France.

THE NEW REGIME IN SPAIN promises to be more favorable to the progress of Protestantism. King Amadeus before his abdication had displayed great discontent with the attitude of opposition to the See of Rome into which he was forced by the liberal ministry of Señor Zorilla supported by a majority in the Cortes. We were not surprised, therefore, to see it early announced that among the measures contemplated by the republican ministry was the separation of Church and State, and that a bill for this purpose would soon be presented to the National Assembly.

THE PAPACY AND SWITZERLAND.—It is not surprising that the troubles of the Papacy in Switzerland were made the subject of special mention by Pius IX. in his recent allocution to the Cardinals. To the difficulties caused by the elevation of M. Mermillod to the bishopric of Geneva we have already adverted. Among the more recent developments in this connection, is the circumstance that the Federal Council, according to a cable despatch of February 12th, "have addressed a letter to the Papal Chargé d'Affaires at Rome, denying in a sharp manner the right of the Pope to dismember the bishoprics of Switzerland." The same authority stated that the Federal Council had decided to expel Bishop Mermillod from the canton of Geneva. This decision has lately been put into execution. The report which recently gained currency that Père Hyacinthe had been invited by the Old Catholics of Geneva to become curé of the canton, in M. Mermillod's place, is confirmed; and a telegram from Geneva, of March 12th, announces that he has arrived in that city and has been received with much enthusiasm.

The prospects of the Papacy in the northern part of the republic are scarcely more promising than in the south. The "Old Catholics" of Switzerland have started out upon their course with a freer movement and a more uncompromising spirit than those of Germany. The reason may be found partly in the greater liberty which the Swiss have always enjoyed and partly in the favorable disposition of the national and cantonal governments. In December, 1872, the "Old Catholics" had a very important convention at Olten, a small town in the extreme eastern part of the canton of Soleure. There were 150 delegates, and 3,000 persons attended the public services. The convention passed resolutions re-

commending the formation of local societies, strenuous protests against any practical recognition of the Papal Syllabus and the Dogma of Infallibility, the filling of all vacancies with ecclesiastics opposed to the Papal encroachments, etc. One of the most important of the resolutions looked to the education of a priesthood in sympathy with the views of the convention. "The spirit of these resolutions," says the *London True Catholic*, "points to self-government, and a return to the primitive or parochial constitution of the Church." That the "Old Catholics" distinctly contemplate such a return, is evident from the decided step which was taken in the course of the same month by the canton of Soleure, which thus far stands in the van of the movement against ultramontane innovations. The journal we have just quoted says :

"On the 22nd December, the people of the canton of Soleure gave their sanction to a law, the object of which is to make Catholic ecclesiastics subject to periodical re-elections. Notwithstanding the immense effort made by the clergy to procure the rejection of the law, it was adopted by 7,584 votes against 6,083 ; majority, 1,501. In this canton the commune of Lorstorf has instructed its municipal council at once to interfere should the parish priest misuse the confessional, as on the previous Sunday he intimated he would, and to repress every attempt on his part to mix himself up with political questions. "

In view of such demonstrations on the part of the people, abetted by the cantonal government, we are not astonished that even the bishop of Soleure shows some disposition to quit his episcopal residence and take up his abode in Lucerne, where he would be more sheltered from the attacks which his own actions have called forth. It is the ill-advised determination of this ecclesiastic that has conducted more perhaps than any other cause to the arousing of the Swiss "Old Catholic" feeling.—The bishop having excommunicated the parish priest Gochwind, of Starrkirch, for his rejection of the Dogma of Infallibility, the people of his parish resolved to retain him, the government gave out that it would oppose the appointment of a successor by the bishop, and a convention of the bishop's own diocese demanded an unconditional withdrawal of the sentence of excommunication within the space of fourteen days.

REV. R. B. CAMPFIELD IN EUROPE.—We have been gratified by hearing frequently from our esteemed friend Mr. Campfield, so long associated with us in labors for this Society, who is at present traveling on the Continent. In a letter dated Naples, January 7th, he gives a description of his visit to the recent General Assembly of the Free Italian Church in the City of Rome, of which we inserted an extended account in the *CHRISTIAN WORLD* for February. After referring to the address which he himself delivered in that body on two different occasions (Rev. Signor Gavazzi acting as interpreter), he adds : "Afterwards I had a most delightful interview with all of our missionaries who were there as members of the Assembly—*eleven* out of *twelve* which is the

whole number. Only one was absent, and he detained at home with his church on account of a special work of God's grace rendering it best for him not to leave it at this time. They seemed delighted to see and hear for the first time a delegate or representative direct from the American and Foreign Christian Union, and to hear of our deep Christian interest in their welfare and their labors. I felt that our Board had great reason for thanksgiving to God, for having such excellent and faithful Christian missionaries to represent the Society among the superstitious and famishing multitudes of Italy."

As will be seen under the head of "Missionary Intelligence," in another part of this magazine, Mr. Campfield subsequently reached Athens, Greece, in safety, and was permitted to take part in the second administration of the Lord's Supper in Dr. Kalopothakes' Chapel, on the first Sabbath after the Greek New Year (January 19th).

"AMERICAN MISSIONARIES AT ATHENS."—This is the heading of one of the chapters of a recent work entitled "The Greeks of To-day," by Charles K. Tuckerman, for some time United States Minister resident in Athens. The errors and misstatements of this chapter in reference to the late Rev. Jonas King, D.D., are ably exposed and corrected by Rev. Professor H. M. Baird, of the New York University, in an article which appears on another page of this magazine. But the author's treatment of the Protestant missionaries now living and laboring in Greece, though less elaborate than his studied attack upon Dr. King, and also avoiding the personality of distinct names, is justly chargeable with the same unfairness and distortion of facts. Did space allow, all these aspersions might be easily answered. Instead of any detailed reply, however, we will content ourselves with the quoting of a few sentences from an apparently disinterested and candid review of Mr. Tuckerman's book, found in *The Nation*, of Dec. 26th, 1872 :—

"The one serious blemish in this book, in our view, is the attack upon the American missionaries in Athens. The charges insinuated are mostly mistaken, and the opinions expressed, we think, out of place in such a book. Dr. King is dead; and what faults he had might surely, for the purpose of this book, be buried with him. It might be added that Mr. G. P. Marsh, then our Minister at Constantinople, and Professor Felton, of Harvard College—neither of them men likely to be carried away by zeal for the missionary cause—found no fault with Dr. King's course, and that no missionary has since that time been troubled by the Government. When Mr. Tuckerman rakes up from the past and puts before the public in permanent form old, forgotten caricatures, born of a fanaticism quite equal to that of the missionaries, and goes out of his way to charge the present missionaries with coloring their reports to the home society with 'cant and embellishments,' even printing a supposed report with an 'unvarnished' edition of it on the opposite page, he offends against good taste, courtesy, and justice."

THE IMPOSTURE OF THE MONTI D'ERBEZZO.—In the *CHRISTIAN WORLD* for September, 1872, we gave some account of a pretended apparition of the Madonna on the *Monti d'Erbezzo*, not far from the city of Verona. The profitable imposture, though denounced by the bishop and by the government who sent soldiers to arrest the actors concerned in it, would probably have been long kept up in secret, with the connivance of the priests who made gain by it, had not a young girl of fifteen years of age, who pretended to fall into trances in connection with it, been detected in a theft from the person of a blind man who had made a long pilgrimage to the "holy" spot. We learn from the *Pisa Fede e Scienza*, of February 20th, 1873, that her arrest led to that of another girl of eighteen, and a young man of the same age. A priest, for whom a warrant was out, contrived to abscond. On the trial, the trio of accomplices when asked, naively admitted that they did not believe in the apparition of the Virgin Mary. And one of their number, rebuking the falsehoods another was uttering, exclaimed: "Here we must tell the truth. We are not on the *Monti d'Erbezzo* that we should lie and go into ecstasies; here we must confess everything. We are not with the priest, but before the tribunal." Two of the three prisoners were, on the 13th of February, found guilty of larceny and sentenced, one to six and the other to five months' imprisonment. The third was pronounced innocent.

CIVIL MARRIAGE IN VENEZUELA.—Venezuela must be added to the long list of Roman Catholic countries in which the State is awaking to a sense of its dignity and shaking off the bonds of a corrupt Church. The intermeddling of the Archbishop of Caracas in political affairs has, according to the *New York Times*, of March 3rd, led to the adoption by the republic of a rigorous act concerning civil marriage. It is now enacted that irrespective of the ecclesiastical ceremony every marriage to be valid must be authorized by the civil magistrate. And we are informed that, as an example to the public at large, the President, M. Guzman Blanco, "although he had been five years married, according to the rites of the Church, was married civilly the day prior to the departure of the steamer."

THE EFFORTS OF ROME IN OUR SOUTHERN STATES.—The brief extract which we insert below speaks for itself. Rome is making a desperate effort to retrieve her vast losses in Europe and among the multitudes of European immigrants who reach our shores only to renounce their old faith, by endeavors to win over the colored men of the South, but recently emancipated and now just entering upon a new course of improvement and elevation. Shall Rome be allowed to succeed? Shall not the Protestant Christians of this country awake to the importance of

this matter, and exert themselves still more vigorously to spread among the Blacks the knowledge of the truth as it is in Jesus? We shall be most happy to disburse in this direction any funds furnished by the beneficence of our friends.

Here is the item to which we allude, contained in a recent letter from Lynchburg, Va :—"A colored man, who has just returned from Charleston, S. C., tells me that the Roman Catholics are making great progress amongst the colored people there, especially in the way of gathering the children into their schools, and, of course, you know what that results in. I greatly fear that before Southern Christians awake to their duty in this great matter, Rome will be firmly entrenched in the hearts of thousands of the rising generation of colored people in the extreme South."

CUSTOM HOUSE DUTIES ON ROMISH BOOKS.—One of the most audacious attempts to discriminate in favor of Roman Catholics as compared with Protestants was contained in a bill introduced by the Hon. Mr. Roosevelt of this city into the House of Representatives during the recent session of Congress. It gravely proposed to admit a large number of Roman Catholic volumes through the Custom House *duty free*, on the pretext that they are "solely for the benefit of the poor." This delectable literature consists of books with such titles as "Life of St. Patrick, Apostle of Ireland," "The Students Manual of Irish History," "The Illustrated History of Ireland," "The Catechism of Irish History," "The New School History of Ireland," etc. The whole, we believe, purport to emanate from the pen of "Sister Mary Frances Clara," who, as one of our exchanges remarks, must be a voluminous author. The country is certainly to be congratulated that the Bill was suffered to fall dead. What with Roman books and Roman bells admitted free of duty the treasury promised to be not a little the loser.

BE CAREFUL HOW YOU GIVE.—We would not say one word to lessen the blessed ministrations to the poor which a true Gospel charity dictates, regardless of all distinctions of creed as well as of nationality. Yet we would suggest to our Protestant brethren, that, in aiding the poor, and especially those of the Roman Catholic faith, it is advisable as far as possible to purchase and bestow the material articles needed, rather than to give the money for their purchase. Beside the well-known improvidence and foolish wastefulness of pauperism, another and far more reprehensible perversion of the money received from the hand of charity by those who are under the domination of the Romish priesthood sometimes occurs, against which it is necessary to guard.

An incident illustrating this has just been forwarded to us by one of the readers of our Magazine in a neighboring city. A lady visitor of

one of the Benevolent Associations for relieving the destitute had aided a poor woman in need of medicine and other comforts for the sick-room, by the gift of a small sum for their purchase ; but, at a subsequent visit, found the sick woman as destitute as before, and, on inquiring what had been done with the money, was told by the woman that "her priest had been to see her, and had taken the money away from her." We grant that such an act on the part of the priest might sometimes be justifiable from his knowledge of the undeserving character of the recipient of the bounty, in which case the money should of course be gladly restored to the original donor. In the present instance, however, when the lady afterwards went to the priest for the money, he only restored it under the compulsion of a threat, that, unless he paid it back, she "would publish the transaction in every newspaper in the city."

PRIESTLY ANTAGONISM TO LIBERTY OF THE PRESS.—The propensity of the Romish priesthood to employ the threat of ecclesiastical penalties to coerce refractory parishioners seems to be inveterate. In the *CHRISTIAN WORLD* for February we stated that in Belgium a venerable burgomaster was not long since told by his priest that he would refuse him absolution if he continued to subscribe to a secular journal which the ecclesiastic regarded with displeasure. It appears that the same tactics are practised elsewhere. The *Church and State*, of February 19th, 1873, states on the authority of the "Swiss Times," that the curé of Matrau, in the canton of Fribourg, Switzerland, has notified his people that he will in future refuse to catechise the children of parents that subscribe to the obnoxious *Journal de Fribourg*.

There is a striking similarity between the strategy of Romanism in all parts of the globe. Even in the city of New-York the power of the priests is exerted as far as possible to exclude from circulation publications which may if read serve to enlighten their ignorant followers.—Many of our readers are aware that an excellent newspaper, the *Daily Witness*, is now printed in this city, with the acknowledged aim of furnishing the thousands who never see anything beyond their morning paper with healthy reading of a moral and even religious tone. Outspoken on all subjects, the *Witness* has not hesitated to express its reprobation of many Roman Catholic schemes, and to proclaim its adhesion to those great Gospel truths on which all evangelical Christians agree. For doing so it has incurred the special displeasure of the priesthood. A friend of ours who goes daily to and from Brooklyn tells us that for a long time it has been all but impossible to purchase the *Witness* at the ferries. No copies can now be obtained from any of the newsboys who formerly sold it. Curious to learn the cause of this circumstance, our friend made inquiries the other day of a newsboy, whose frank and open countenance gave him encouragement to hope for a

candid reply. The answer he obtained was in substance this : that the "*prate*" had told the newsboy's mother that he must not sell that paper. This incident only confirms what we have long known, that the worthy editor and proprietor of the *Witness*, Mr. Dougall, has from the first encountered the greatest difficulty in finding newsboys on account of the determined hostility of the Roman Catholic priests—and has been compelled to offer very considerable prizes in money to secure the circulation of his paper. And this when no attempt has ever to our knowledge been made by any Roman Catholic priest to prevent a newsboy from selling the vile and obscene weeklies with which our city is unfortunately cursed! It is wonderful that the Romish clergy does not learn that however effectual such measures may once have proved, when education was less generally diffused than it now is, all arbitrary effort to suppress dissent from their own views will now only recoil upon its authors. Not only in Europe but in Mexico, and in Central and South America, the censures fulminated from time to time against all Roman Catholics that dared to read some book or paper containing doctrines or statements deemed heretical by the hierarchy, have uniformly conduced to give it a wider circulation and to insure it a more thoughtful and candid examination.

WHAT WILL SATISFY THE ROMAN CATHOLICS?—The failure of the Irish University Bill in the British House of Commons, on the 12th of March, draws renewed attention to the demands of the Irish Roman Catholic Hierarchy. Here was a bill that proposed to establish a large and comprehensive University, for whose benefit the wealthy King's College, Dublin, was to be robbed of a part of its revenues, and which was in addition to be liberally endowed by the State. All existing colleges in Ireland were to be subordinated to it. It was to be strictly unsectarian. No religious tests were to be required. Adherents of any church were eligible as members of its governing council, its corps of instructors and its body of students. Not only were no lectures to be given in theology, but even those branches of education were to be excluded from its course with which religion has more indirectly to do,—as, for instance, moral philosophy and modern history. But every religious sect was invited to supplement this deficiency by teaching these studies to the students belonging to its communion.

It would appear that such a bill must surely command the approval of all legislators, excepting those who still clung to the interests of the recently disestablished Church of Ireland, and those who were jealous for the prosperity of the older college, which was to be shorn of a considerable part not only of its riches but of its prestige. And yet when the bill on which the Gladstone ministry had staked its very continuance in power was defeated by a scanty majority of *three* out of 571 votes,

it was found that *all the Roman Catholic members to a man had voted against!* What was the reason? Simply that a University affording equal rights to all was not what they wanted. They made the demand for separate education—for a *Roman Catholic University*, to be endowed by the State, in which none but Roman Catholic prelates and laymen should govern, and none but Roman Catholic professors instruct. It was a repetition of the old story of our Public Schools. In these the mere exclusion of the Bible, so far from satisfying the Romanist, is only a step toward the attainment of his desires. These are nothing short of the support of his sectarian schools by the public treasury. Our people are not yet prepared to concede this exorbitant pretension, and we trust the time will never arrive when they shall be induced to acquiesce in it, led by the sophistries of interested demagogues. We are much mistaken if even in Great Britain the Roman Catholic priesthood have bettered their prospects by causing the rejection of what seems to have been a very fair proposition.

Mr. Tuckerman and the Late Jonas King, D. D.

BY REV. HENRY M. BAIRD, PH. D., PROFESSOR IN THE N. Y. UNIVERSITY.

THERE are some statements in Mr. Charles K. Tuckerman's "Greeks of To-day," reviewed in the last number of the *CHRISTIAN WORLD*, which I desire, for the sake of the dead, to correct. I refer to his remarks concerning the late Jonas King, D. D., and particularly to that excellent man's trial in 1852, on the charge of having reviled the creed of the Greek Orthodox Church in discourses delivered in his own house during the preceding five years. Happening to be a resident of Athens at the time, I was present at the trial, and was personally cognizant of all the circumstances attending it. My account of the entire transaction in correspondence with a New-York journal was laid before Mr. Webster, and led to the dispatch of orders to Mr. Marsh, at that time Minister Resident at Constantinople, to proceed to the Greek capital and investigate the alleged perversions of justice of which complaint was made.—On Mr. Marsh's arrival I acted for a time as his assistant in the examination and translation of the legal documents pertaining to the case. I can therefore speak from personal knowledge when I say that the Greek representations upon which Mr. Tuckerman evidently bases his view of the trial are altogether erroneous.

THE PROSECUTION.

Dr. King was brought before the Plemmelodikion, or Criminal Court, for simply promulgating in his Sabbath morning discourses commonly received Protestant doctrines, as contradistinguished from those of the Greek Church—for asserting, e. g., that the Virgin Mary was a mere

woman, and that the elements, after their consecration in the Lord's Supper, were still bread and wine. These expressions the prosecuting attorney and the court adopting his views chose to construe as "malevolent," and on this ground he was indicted and found guilty of reviling the Greek religion. The Romish priest officiating every Sunday in his own chapel, might, as a Greek newspaper at the time observed, have been indicted with equal propriety for the same offence. If, as Mr. Tuckerman says, "the whole judicial proceedings appear to have been instituted out of deference to public opinion," it was the public opinion not of the intelligent and liberal, but of the superstitious populace, under conduct of the priesthood, which would tolerate no dissent, and suffer no attempts to enlighten the minds of the people respecting the errors of their faith.

Mr. Tuckerman says little of the mockery of justice by which the trial was characterized, and for that little he half apologizes. He would have done well to quote the deliberate judgment of Mr. Marsh, in his report to the Department of State, published by Congress, that "the legal tribunals of Greece had been guilty of an abuse of the principles of justice, and a perversion of the rules of law, as flagrant as any that ever disgraced the records of the Star Chamber." Or he might have cited the comments of the *Courrier d'Athènes*: "We cannot forbear from marking with reprobation all that occurred in the court-room The lawyers were at every moment interrupted by vociferations, while the remarks of the prosecuting attorney were greeted with loud applause. Could not a little more, we will not say severity, but impartiality, have repressed such manifestations, so contrary to our manners, to the dignity of justice, and to the spirit of toleration that characterizes and does honor to the Greek people?"

THE IMPRISONMENT.

Mr. Tuckerman is mistaken when he asserts that "out of deference to Dr. King's nationality and personally good character, the sentence was not executed." The sentence was originally fifteen days' imprisonment and banishment from Greece, but the Areopagus reduced the term of imprisonment by a single day. Now all that his enemies wanted was the execution of the latter part of the sentence—his banishment from Greece. That this part was not executed was due to the circumstance that providentially Dr. King was Acting Consul of the United States, and that as such he at once sent in to the Minister of Foreign Affairs a solemn protest against the unjust sentence pronounced against him.—The Greek government, deeming discretion the better part of valor, concluded to wait and see what notice the United States would take of the affair, and were doubtless glad that they had done so when the frigate *Cumberland* and the steamer *San Jacinto* successively reached Piræus. The former under Commodore (now) Admiral Stringham, entered port

with shotted cannon, ready to enforce the instant release of Dr. King, should he be in prison, and both vessels gave him the customary consular salute of guns on his first going on board.

The reason why the Greek government was reluctant to execute the sentence of imprisonment was a very simple one. Greek law provided that a person condemned by a lower court would appeal to the higher only while undergoing his sentence. It also specified the number of days within which the appeal could be taken. Now, evidently with the view of cutting off Dr. King's chance of appeal, the prosecuting attorney deferred day after day to demand his incarceration, until at last Dr. King was himself compelled to call upon him to execute the sentence! Had he not done so the Greek government would doubtless have replied to any remonstrances which the United States might have addressed to it, that Dr. K. had neglected the recourse which the statute provided, and would have refused to interfere with the regular course of law. Yet, at a later stage in the proceedings, the Greek Minister of Foreign Affairs had the effrontery to maintain that Dr. K.'s was a voluntary imprisonment! The imprisonment was, as Mr. Tuckerman implies, more formal than serious. But, as I was an hour or more with the missionary in the *Medrese*—the old Turkish school-house which had been converted into a jail—I can testify that it was a little more than “walking Dr. King into one of the doors of the prison and out of another door,” and that he had ample time not only for “dating” but for “writing” a letter from his prison.

GREEK GOVERNMENT RESPONSIBLE.

From beginning to end the conduct of the Greek government in connection with the trial was shabby in the extreme. From a careful examination of all the facts I could not avoid coming to the mature conviction that the Greek ministry so far from yielding reluctantly to the pressure of the people, was itself if not the instigator at least an abettor of the unjust prosecution. It was notorious that the judiciary appointed by and removable at the will of the government were only too ready to act according to the desires of the cabinet. The government was at this very time depriving Dr. King of his rights respecting a piece of property in the city of Athens, which, on one pretext after another, they had prevented him from using for about twenty years—refusing on the one hand to take it absolutely and award him due compensation, and on the other declining to permit him to build upon it or dispose of it. It is impossible to avoid the inference that the government would have been very happy to banish Jonas King with his troublesome claims for justice.

DR. KING VINDICATED.

I am confident that few that knew Dr. King well will agree with Mr. Tuckerman's estimate of his character. That he had an “iron will” no

one can deny. It was this iron will, sanctified by a remarkably entire consecration of his powers to God and His service, and accompanied by a full consciousness of the uprightness of his intentions, that enabled him to weather repeated storms of persecution, such as it has happily fallen to the lot of few missionaries in our time to endure. But he was neither "intolerant" nor "dogmatic," unless it be intolerance and dogmatism to have strong convictions and to maintain them with firmness where they are impugned.

[From the London "*True Catholic*."]'

*The Gospel and the Latin Races.**

BY PROFESSOR ROSSEEUW ST. HILAIRE.

ONE of the most striking proofs of the progress of materialism is the ever-increasing importance which, in these days, is attached to questions of race and of climate, and to the influence of these two agents upon the moral and religious life of nations. In the last century it was to climate that the greater share of this influence was ascribed, and we know to what an extent Montesquieu pushed this notion. In our times, on the contrary, the question of race is predominant, and that of climate has been thrust into the background. Plausible theories are every day invented to prove to us that such a race is inevitably predestined to believe, such another race to be skeptical; this race to serve, and that race to rule; that every religion has its geographical limits rigorously marked out upon the globe, and beyond which it has no power to advance; that Islamism, for example, cannot pass a particular degree of latitude without being arrested in its progress by Catholicism, which, in regions beyond this point of contact, must inevitably be in the ascendant, and that Catholicism, in its turn, cannot advance northward without encountering Protestantism, which, to the ices of the pole, will forever bar the way against it.

It is time, for the honor of the truth, which is not restricted to any period in time, nor to any country on the globe, to expose the fallacy of these false theories, which attempt to stereotype history, and to subjugate the free play of human volition to the action of arbitrary laws.—We will, however, be just, and, whilst contending for the freedom of the will, make proper allowance for the action of race and of climate, which undoubtedly weighs somewhat in the scale, and the influence of which we wish neither to overlook nor to exaggerate. Yes, we have never pretended to deny that there does exist a sort of *pre-established harmony* between a certain religious form—more sensuous in proportion as we de-

* Translated from *L'Eglise Libre* (Nice). The author, not the translator, is responsible for the use of the word *Catholicism*, as signifying the Romish faith.

ascend towards the South, more spiritual as we ascend towards the North—and the races which, having for many ages been subject to its too real action, allow it more or less to predominate in their religious life. This may be the rule, if you will ; but the exceptions are so numerous, that, far from confirming that rule, they seem to be doing their best to disprove and contradict it. Thus, for example, Ireland, situated under the latitude of Puritan Scotland, shows us the most fetish-like and degraded type of Catholicism to be found on the surface of the globe. Again, in the south of France, and under the bright skies of Italy, our Alps have been the cradle and the indomitable asylum of the most severe and spiritual Protestantism which has ever existed, even in the north of Europe. Lastly, in Spain, upon that natal soil of the most aggressive and the most ferocious Catholicism, it was in frivolous and gay Andalusia that the noble Reformation movement of 1559, so soon burnt out by the fires of the Holy Office, had its rise. It was thence, too, that, three centuries later, Protestantism, re-arising from its ashes, set forth on its march to conquer the Peninsula !

Is it not to build upon the sand thus to construct theories, which are in this manner falsified by facts ? We most fully concede that Islam must be limited in range, since, having falsehood as its basis, it cannot, like truth, grow and prosper in all climates. But let these theorists tell us, if they please, where the zone of Protestantism commences, and where that of Catholicism ends. Are not the ancient boundaries being everywhere displaced ? The fact is that Christianity, in its eternal youth, alone possesses the power of adapting itself to all races, and of living in all climates. Was it not from the narrow and sterile land of Judea that this magnificent movement, radiating and expanding in every direction, first originated ? Has not that movement contended with sun worship for possession of the shores of Arabia, with Dualism for domination over Egypt, and with Polytheism the most degraded, for mastery over Greece and Rome ? And in our own days, in that missionary effort almost as noble as that of the apostolic days, when we can almost behold the angel of the Apocalypse bearing in his arms the everlasting Gospel, to preach to every kingdom under heaven, let any tell us under what skies and by what race the good news of salvation has not been received with joy ? Beneath the heat of the torrid zone, and under the snows of the pole, it has always found, it still finds, power to take deep root. Everywhere—whatever may be the language, the color, the climate, or the race—there is, between the Gospel and the heart of man, that mutual, that secret understanding which Tertullian has defined in his beautiful eulogy upon the human soul when he asserts that it is “naturally Christian.”

Certainly, we dispute neither the zeal of the Catholic missionaries, nor their devotedness (often put to the most cruel proofs), nor the holy

boldness of their missions, older by many centuries than those of Protestants. But what they lack, and what all their devotedness can never make up, is the Gospel itself—that Gospel which they must both announce and proscribe ; which must be the basis of their preaching, but the perusal of which they must prohibit—that Gospel of which they have retained the name, but renounced the spirit ; thus depriving themselves, when they enter on the combat, of their most powerful weapon

There is in the Evangelical faith such a power of expansion, it stands so far above all influences of race and climate, that we hesitate not to say that to it alone belongs the future. Catholicism now withering away, like an ill-conditioned plant, in that privileged zone where Christianity was born, has indeed been able to abstract its vital forces, and to falsify its whole development ; but it has not been able to dry up the spring whence salvation is always ready to flow, and whence life may ever be renewed. The three great races of the South—those of France, Italy and Spain—have been disinherited by Romanism of their rich future, and have suffered themselves to be either degraded by superstition or led astray by infidelity. The Gospel which makes men free, driven back towards the North, has taken root beneath the frosts of the pole, and there has diffused light, warmth, and life.

But there is a place for all nations at the banquet of their common Father, and no one of His children is for ever excluded from the paternal inheritance. The season of the Latin races has not passed away for ever ; it would be more just, from the Gospel point of view, to say that it has not yet come. Let us leave these races—privileged in so many ways, but for whom the most beautiful gifts have too often been but snares—to draw their supplies once more from the true source of regeneration, and then only shall we know all that they can do. Then under the natal zone of the Gospel, we shall see its work amongst those who first received it, but who have not known how to keep the treasure. Should the Latin races learn how to break with Catholicism, and enter, in their turn, upon a new career, what a noble use would they not make of these rich gifts of which, hitherto, they have not known how to take advantage !

[From New-York Observer.]

*Mrs. Gould in Rome.—A Sketch of her Work.—A
Brave Woman.*

BY HENRY DAY, ESQ

[This article is one of "A New York Lawyer's Letters from Abroad," which are now appearing weekly in the *New York Observer*. Its subject-matter is so interesting, and withal lies so entirely in the line of the great work of Protestant evangelization, to which this Magazine is devoted, that we shall need no apology for pre-

senting it entire to our readers. We do this, also, the more cheerfully, because of a personal acquaintance with Mrs. Gould, which enables us to add our own confirmation of all that is here said in regard to her singular self-sacrifice and true Christian heroism in the inauguration and conduct of such a work in the midst of so many difficulties. We hope many and generous remittances will be forwarded, as indicated below, or should our donors prefer to make us the medium for the transmission of their offerings for Mrs. Gould's school enterprise, we will gladly accept the trust.—*Ed. Christian World.*]

THE readers of the *Observer* are not entire strangers to Mrs. Gould, the wife of Dr. J. B. Gould, of Rome. With great tact, without noise, without inveighing against Catholics, exciting as little opposition as possible, removing prejudice by her kind and Christian spirit, she is steadily pursuing her work as the pioneer of Protestant schools in this city. All bluster and pretension and calling hard names she has wisely avoided. She has shown the wisdom of the serpent and, in the true sense, been all things to all men. Yet without being in Rome no one can fully appreciate the importance of her work. Standing here in the capital of Italy, in the centre of the Papal power of the world, with the frightful evidences of its tyranny, its repressing and degrading influence on the minds of a whole nation every where before you, you can better understand the value of schools and an open Bible among the young.

Italy is waking up from a sleep of ages; is bursting the chains of superstition and ignorance which have bound her hand and foot. But still it is a mighty contest. The Church with its vast army of priests, monks, and supporters, is determined to prevent, or at least to contest the education of the common people.—They mean still to keep the popular mind under priestly influence, to keep them away from the Bible.

Just at this place then, and at this juncture, every school opened which teaches the Bible, and every Protestant church organized, where the Gospel is preached, has a double influence: First, it is at this capital of Italy and the Papacy an open assertion before all the world of the sacred right of liberty of conscience and of private judgment, and a protest against all ignorance and priestly tyranny. If we can do this at Rome, it is a step forward in liberty and progress which will never be retraced. Secondly: the personal advantages of such education to these poor people, every one can see. It is beginning the reformation of Italy at the right end. Educate the children of Italy, and give them the Bible to read, and we need fear Popery very little. The influence of the priests over the adult population must remain more or less strong. But the hope of Italy is with her youth.

Mrs. Gould, from her long residence in Rome, has appreciated the importance of this juncture, and has seized this opportunity to begin a great work. While the Pope barred the gates of Rome against the Bible and the school, she began her work of teaching in Florence. To use her own language, she cast her bread on the waters of the Arno, hoping after many days to find it upon the Tiber. As soon as Victor Emanuel entered Rome, she gathered her school of girls in the Papal capital. The work has grown on her hands. Her first school established in 1871, soon numbered 130 scholars. The children were taught the elements of arithmetic, natural philosophy, history, geography, and receive every day instruction in the Bible. She says: "My aim is to make my children Christians; to fit them for life's duties, and teach them the life and precepts of Jesus Christ."—They are also taught to sew and use the sewing machine. Industrial classes are

formed under the charge of the matron, who is engaged with them from eight in the morning until six in the evening. There are classes in drawing, in English, and in singing. Some are being fitted to become teachers.

Mrs. Gould has introduced the Kinder-Garten, much to the admiration of the Italians. There is a Sunday-school also connected with the day-school, which nearly all the children attend, and also the mothers of many of them. No one knows the labor and self-denial with which Mrs. Gould has prosecuted this noble work. Daily has she been obliged to be in the schools to direct every thing, and though feeble in health, she has pursued it with the most indomitable energy and perseverance. The quarters where she first established her school became overcrowded and unhealthy, and she was obliged to seek better accommodations in another part of the city. This she did after turning over her first school to the care of the church of the Waldensians, which is still sustained by them. She opened a new school last fall in Palazzo del Governo Vecchio. But it was with great difficulty that she could hire rooms. There is a secret society at Rome composed of all classes of men, women, and monks, called the "Society for the Promotion of Catholic Interests." The secret agents of this society are all over the city, and whenever an application was made for rooms it was found before the contract was signed that the landlord had been intimidated by threats, or that this society offered him more for the rooms than Mrs. Gould could pay.

The most outrageous slanders were circulated against her also, and horrible motives in keeping this school of girls were imputed to her. Even the persecution went so far that the Catholic papers took up these stories and circulated them. But these slanders Mrs. Gould refuted, and with a courage worthy of her cause, she obliged these papers, on penalty of suit, to publish her refutation, which they did, and since that time they have not molested her. Not only has the personal labor of these schools come upon Mrs. Gould, but she has been obliged in every way to seek the means of defraying the expense of them.

She is the correspondent of the New-York *Observer*, and when wearied and worn with care, anxiety and labor, she has been constantly obliged to write to raise funds for the schools. As a visitor at Rome, and having seen her schools and the great good she is doing, I cannot withhold my admiration of her self sacrifice, and of her great work, and my earnest desire is that she should be sustained by the sympathies and contributions of her friends and the friends of Italy in America. She now lies sick in bed and has been there for weeks worn out by her labors, but she is still unconquerable. [The gratifying news of her restoration to health has since been received.—*El. Christian World*.]

She is writing, planning and directing her work. She has recently obtained the services of Miss Ellis, the former preceptress of Mount Holyoke Seminary, Massachusetts, who is now here, and who will assist in the management of her schools. Mrs. Gould has determined to open another school in another quarter of the city, into which she intends to gather children of a higher grade than those she has heretofore taught. Her present school, however, is to be kept up. This will make two large schools which she will have under her charge. Her new school will be divided into different departments, and for its use she has engaged large rooms at an expensive rent. Mrs. Gould has also, in connection with her school, what may be called the beginning of an orphan asylum. Her statement to me is as follows:—

"I expect to keep the two establishments in different parts of the city; to have in each, day and Sunday schools, and in one, industrial classes, to which others than the members of the day schools will be admitted. I shall have a Sunday-school for teaching reading and writing to adults, and if 50,000 francs are raised, I shall have an evening-school for adults several evenings of the week. If possible, I should open this in a third quarter of the city, and after a little, if things seemed promising, I would start an inexpensive day-school in the same place, which would of course bring about another Sunday-school for children.— With this sum the maintenance of my little home is also included. I have at present but four children in it, but I shall double the number as soon as we remove to our new quarters."

Other teachers will be required. All this means work, but it also takes money. Mrs. Gould tells me her treasury is utterly exhausted, but she believes that God and her friends will not forsake her, and I hope sincerely all Christians in America who have an interest in the regeneration of this beautiful land will aid her. If they could stand here and see the courage, the self-sacrifice, the faith and success of this feeble woman, they would not leave her to fight this battle alone against priestly tyranny.

She has her admirers here. The Duke of Sermonetta, who is second only to the King in rank, is one of her subscribers and earnest supporters. The Minister of Public Instruction recently called on her to express his approbation of her course, and the Princess Margaret, wife of the Crown Prince, recently invited Mrs. Gould to call on her. The Roman municipality also subscribes to her schools. This, however, expresses only the feelings of the liberal Catholics, who believe the Bible can do no harm. The Jesuits are alarmed at her success, and they have determined to thwart her plans. They have found that slander and opposition do not intimidate the little American woman, and so they are now to attack her with her own weapons and on her own ground.

The irrepressible conflict has commenced between light and darkness, truth and error. The heaven of truth has begun to work.

The following article, just published in the *Swiss Times*, of Rome, shows what is the form this contest is taking:—

"THE PROTESTANT FREE SCHOOLS.—The strongest evidence the friends of this movement can desire in proof of the good results of their work, may be seen in the establishment of opposition schools by the Catholic Church in the immediate vicinity of Protestant schools. The Society of S. Francesco Saverio has been established in order to place a Roman Catholic institution in close proximity to each Protestant school established in Rome. The Marchioness Genoveffa Patrizi has accepted the position of president, and will, we are informed, devote her time personally to the control of the school to be opened in opposition to that of Mrs. J. B. Gould. The Chapter of St. Peter's has voted the Marchioness three hundred lire per month towards the maintenance of her free school, and she intends giving the children a dinner every day as an inducement to prevent their attendance at Mrs. Gould's school. Now is the time for the friends of Protestantism to give substantial aid to the work of education in Rome."

When the Catholics, in self-defence, are obliged to open schools, enlist the first ladies of the city and the Pope in the work of education, to save their children from our schools, we may congratulate ourselves that the battle is half fought. But shall this brave woman now be left to fight this battle alone? Instead of yielding, she has determined to enlarge her school. Her expenses are many thousand dollars per annum, and much greater than last year. I have examined her estimates for the coming year, and I can testify to the economy

with which all funds are expended, and to the great good she is doing, and I earnestly hope her countrymen will not allow the enemies of truth and education to triumph over her, and her enterprise to fail for want of means. Her schools are undenominational, and Christians of all classes can consistently aid her. Contributions can be sent to William E. Dodge, Jr., No. 19 Cliff street, N. Y.; to Edwin Lamson, 66 Sears' Building, Boston; or to Dr. J. B. Gould, 107 Via Babuino, Rome, Italy.

MISSIONARY INTELLIGENCE.

Central Mexico.

BISHOP GILBERT HAVEN, of the Methodist Episcopal Church, now in Mexico City for the purpose of exploring the mission-field into which his Church has decided to enter, and of securing a proper church edifice, writes to the New York *Christian Advocate*, of February 27th, 1878, a letter conveying his first impressions in the capital. He gives, together with other interesting matter, an account of his visit to the Church of San Francisco, where he witnessed the worship of the native converts won from Romanism under Rev. Dr. Riley's labors. Here is Bishop Haven's statement:

"The morning after my arrival opened as every morning does here—bright, mild, charming. The bells rang merrily, and my spirits were in corresponding mood.

VISIT TO THE CHURCH OF JESUS.

"The Church of Jesus drew my steps to its door. This Church worships in a chapel of the old Church of San Francisco. You pass through a garden full of beautiful shrubs and flowers in full bloom and leaf, making the courts of the house of the Lord fragrant with these lovely creations of the Lord. This garden is about thirty feet wide by a hundred long. Our Lord lay in a garden of like sweets. Here he dwells to-day. The chapel we enter on the side near its lower end. It is high, arched, prettily frescoed about the altar, and is

seated with chairs for about four hundred. It is nearly full. The worshippers are mostly native—not over ten or fifteen Americans being present. They are dressed mostly with some attempt at cleanliness—their garb of the week being changed for the Sabbath. A few are in the soiled clothes of their daily toil. They are dark-colored, Indian in whole or largely, and all sit as promiscuously as they ought to do in more enlightened congregations. They are singing 'lustily.' John Wesley would have declared that they kept that word in the Discipline. They all sang, and sang with all their might. I never heard camp-meeting excel them in this heartiness and gusto. The words were simple and sweet, and the tunes likewise. None of them were familiar till the last one, in which I detected an air I had known; and, after a little, found it was 'I'm a pilgrim, I'm a stranger.' I give you a verse of this. You can all sing it, and will find it not difficult to translate. It begins, 'I am going to heaven—I am a wanderer—to live eternally with Jesus.'

... Voy al cielo, soy peregrino,
Viveri eternamente con Jesus.
El me abrio ya veraz camino
Quando murio por nos otros en la cruz.
Coro.

... Voy al cielo, soy peregrino,
Viveri eternamente con Jesus."

"They sang some four or five times—as often as in one of our prayer-meetings—intermingling their hymns with prayers read by the minister from a small pamphlet, with readings from the

Old and the New Testament Scriptures, four Psalms, and a short, earnest sermon on the Wise Men. . . . The two ministers who officiated wore white robes; one of them was white, and one an Indian. . . . I was gratified above my expectations at the spectacle. The bedizened altar furniture was gone, and an open Bible occupied the place of the idolatrous host. . . . Whatever the ultimate form of this movement, it undoubtedly has the right beginning—Jesus Christ himself being the chief corner-stone. . . . The Virgin is not here. . . . It is noticeable, too, as an incident of this movement, that they all are so full of song. The Roman Catholic Church does not cultivate or allow in its service congregational singing. It is as gay of plumage as tropical birds, and as songless. A trained choir gives elaborate masses and compositions with wonderful power in a few great centres of its worship, but its people do not sing. These converts are full of song.”

A PRAISE MEETING.

One evening Bishop Haven stepped over to a chapel opposite his hotel, where one of the Protestant congregations had been holding service in connection with the “Week of Prayer.” He says:—

“It was after nine, and the regular meeting had closed. But there stood a group of twenty or so in the upper corner, ‘going it,’ like a corner after a revival meeting, in these same songs of Zion. Their leader appeared to be a young white brother of twenty; the regular pastor was not present, and they all put in with all their heart and voice, a few sitting about on the benches enjoying the exercise. It was so perfectly Methodist that I wanted to go in to the centre and tell them it seemed just like home. But a slight difficulty, such

as troubled Zacharias on one occasion, and which would last about as long if I stayed here, prevented my making myself known and helping on the melody. I might have sung, however, for the tune I had heard the Sunday before, and the words I could pronounce if not translate. The favorite hymn, which both congregations sung with great gusto, has this for its chorus:

“No os detengais, no os detengais,
Nunca, nunca, nunca;
Christo por salvamos dio
Su sangre cuando El murio.”

“The way they bring out the ‘Nunca, nunca, nunca,’ is a lesson to many a languid and fashionable quartette and choir—a feebleness that has replaced and half destroyed our hymnal vitality. A half dozen who sing only a trifle better than the congregation take away its office. Let these Mexican Christians lead them back into the divine way. They allowed a duet to be sung by two or three voices at San Francisco, and the whole congregation joined in the chorus. It was an inspiration and a lesson to our degenerate worshippers.”

Italy.

A NEW PROTESTANT JOURNAL AT PISA.

THE *Fede e Scienza* (Faith and Science) is a new Evangelical Italian weekly, published at Pisa, under the editorial supervision of Professor Paolo de Michelis, moderator of the late Synod of the Free Italian Church held in the city of Rome. The first number appeared in January last. Thus far it seems to deserve a place beside the *Chiesa Libera*, the *Eco della Verità*, and the other very creditable Protestant journals by means of which the Christians of Italy are endeavoring to reach their Roman Catholic countrymen.

THE “EVANGELICAL METHODIST CHURCH”
IN ROME.

THE fifth number of the *Fede e Sci-*

enza contains a long report on the progress of the "Evangelical Methodist Church" in Rome, during the year 1872, by its pastor, Rev. Francesco Sciarelli. In an external point of view the great event of the year is the long desired acquisition by the Church of a place of worship of its own. A large building, four stories in height, fronting upon three streets, and opening upon an interior court, has been purchased in a most desirable neighborhood, where the population is of the middle class and sympathizes with progressive ideas, and to which access is easy from the Piazza Colonna, and other important centres. In a city of such magnificent distances in proportion to its population, this is a matter of moment. The clerical party were not a little chagrined when they found that Protestants had thus secured the *Palazzo Massa*, directly opposite the *Vicariato*, or residence of the Cardinal Vicar—the Pope's late viceregent in the government of Rome. There being no help for it, all they could do was to publish insulting articles in the *Unità Cattolica* and in the *Journal de Rome*, to the latter of which journals Rev. Henry Piggott playfully replied: "If it had been possible to choose between the Palazzo Massa and any other building offering the same advantages, but more distant from the Cardinal's residence, we would certainly have accorded the preference to the latter, since we have no wish to be in the shadow of any one whatever (*far ombra a chicchessia*)."

During the past year the meetings have grown considerably, although they are still attended by a comparatively small number. The gatherings which call forth the largest audiences are the so-called "Evangelization" meetings on Sabbath evenings, and the course of *historical* lectures on the lives of the

Popes every Thursday evening. It will be remembered that it was Mr. Sciarelli's notice, inserted in the *Capitale* of February 1st, 1872, that he would prove that "St. Peter never was in Rome," and giving any priest who chose the liberty to argue the point with him, which occasioned the now famous discussion held with the Pope's sanction on the evenings of February 9th and 10th. Sciarelli, Gavazzi and Ribetti were the speakers on the Protestant side. Their success is best evidenced by the fact that the Pope ordained a solemn *triduum* to be celebrated in the Church of St. Peter's in reparation for the offence done the Apostle's memory by the controversy, and forbade the clergy to enter into any future discussion with the Protestants.

The Methodist Church in Rome numbers 53 communicants and 10 probationers. Of the impression its services produce upon Italian eye-witnesses, we may gain some idea from the lines a Roman Catholic correspondent wrote to the "*Piccolo Giornale di Napoli*:" "Of persons coming from mere curiosity there was no one beside myself; for at the moment of singing hymns, all rose with one accord, men and women, and sang with an exhibition of feeling which is enough to provoke the envy of our mechanically worshipping bigots. There were ladies and peasants, women of the humblest station, old men and children, all seated without distinction on the democratic wooden benches. A carabineer and a corporal sang with the rest, and showed what a degree of liberty is enjoyed in the Italian army."

Greece.

Athens.—Rev. Dr. Kalopothakes.

UNDER date of February 8th, Dr. Kalopothakes writes of the recent celebration of the Lord's Supper for the second time in the new Greek Protest-

ant Church. A very gratifying circumstance was, that a young Greek lady joined the church after making a public profession of her faith. Her piety seems to be deep and unaffected. Dr. K. says:—

“We have had the communion twice since the opening of our church, once in September last, the other time on the first Sunday in January. The first time we had several English brethren present, among them Mr. Bergne, the Secretary of the British and Foreign Bible Society, who assisted me in the services. This last time there were present several American clergymen, among them Mr. Campfield, Mr. Park of Maine, Mr. Maury of Rhode Island, an Episcopal minister, and others. Mr. Park took part in the distribution of the elements, then Mr. C. and Mr. M. followed with very appropriate remarks. And thus the exercises were very interesting and profitable to all.

“The work is going on well. After a severe effort to break us down, there has followed a respite, and we are again left undisturbed. The week of prayer passed off very well. We had a good attendance throughout, although most of the week consisted of working days. We issued invitations to all the Protestants in town. Several Germans, Englishmen, Frenchmen and Greeks attended our meetings.”

Chili.

In the *Valparaiso Record*, of January 17th, 1873, Rev. Dr. J. A. Swaney gives an extended account of a missionary tour which he recently made in the northern part of Chili. A noticeable feature was the welcome he received in a number of places in which Protestant worship had never been held. In many there is a considerable number of English-speaking inhabitants who might, we have no doubt, constitute the nucleus

of a Protestant congregation. Thus at *Carriza-tillo*, Dr. S. states that there are *forty-four* persons speaking English, many of whom he visited on the afternoon of the day upon which he reached the place, preaching in the evening to *thirty* of them. “Our services were held in the [Roman] Catholic Church, which has long remained in an unfinished condition. I had my English congregation on the platform, and while I stood speaking with the Bible before me, there were beyond us, on the ground-floor, about *one hundred* of the native people, who paid respectful attention during the whole service. So far as I can learn, no Protestant minister ever held service here before. The same I found to be true in regard to *Panulcillo*, where, though the people had been visited by a Protestant minister, they had never before been favored with Divine service. Thus, during this tour, I have preached in two places where there was no other man’s foundation to build on.”

In *Guayacan*, Dr. Swaney found a promising work, the fruits of the zeal of a single layman. He says:—

“At Guayacan I addressed the Sunday School in the afternoon, and preached in the evening, to an earnest congregation of *eighty*. There were present at the Sunday School *fifty-one* scholars and *eight* teachers. It is well-known to many that *Mr. Thomas Francis*, in the absence of a minister of the Gospel, conducts Divine service in Guayacan every Sabbath. He also superintends the Sunday School, employs one night in the week in teaching the children the common branches of learning, and conducting a Bible class for the young people, and another night prays, converses and reads the Bible, with such as profess faith in Christ, or consider themselves members of the church. They are called a Society. Of the latter

description of persons I met *eleven* on the evening of my arrival, and had the privilege of conducting the exercises."

Dr. Swaney writes as follows respecting *Rev. Mr. Christen's* field of labor at *Copiapó*:—

"I find Mr. Christen at the head of a school of some forty scholars, preaching weekly in Spanish to a congregation averaging forty in number, preaching every Thursday evening in English to a congregation averaging, in number, eight adults and four children, and conducting the organ at all times of public worship. It seems to me no man should have all this work to do. If it be admitted that a man here and there can do the work of two or three men, yet, as a rule, preaching the Gospel is enough to employ the whole strength of the mightiest man, and something similar may be said of teaching school. Moreover, as a rule, in doing double work the man suffers and the work suffers.

"Emigration and death have lessened both the school and the congregations. There are signs of promise, and it is evident that native character, in many instances, is being well molded under the influence of Mr. Christen's teaching.

"I have before me a printed prayer, which was put into circulation about the first of this month by a cleric of *Copiapó*, in which, among other things, *Mary* is besought so to influence her divine Son that 'he may not permit in our country the spread of the lamentable error of Protestantism.' It is not probable that the Son of God will allow such prayers to interfere with Protestantism, especially as long as it encourages pure doctrines and good morals.

"*Sunday, 15th*—I have spent my *third Sabbath* at *Copiapó*, preaching in the afternoon to a congregation of *thirty*, eight of whom were children,

and hearing Mr. Christen preach in Spanish in the evening to *forty* persons. There were more people at the door, during the evening service, than could have found seats in the house; the room is too small, and is very difficult to speak in.

"I mentioned a Society of believers among the English in *Guayacan*. There was formerly such a Society here, meeting weekly, as in *Guayacan*, to read the Bible, pray, and hold religious conversation. It is to be regretted that it has been discontinued. Societies of this kind in the communities of foreigners on this coast would be of great benefit to the missionary work.

"There is now no Sunday School in *Copiapó*, either for those who speak English or for those who speak Spanish."

In conclusion, Dr. Swaney writes as follows respecting the general hopefulness of labor, particularly among the English-speaking population:—

"From what has already been said, the importance of the English missionary work in the north of *Chili* will be manifest. Two ministers, occupying a portion of the ground I have traveled over, would have a large field. One might serve *Caldera* and *Copiapó*, making occasional visits to other places. The Rev. Mr. Christen, very wisely I think, has expressed himself strongly in favor of this, for his Spanish work demands all the time which he has been giving to the English work; and the people would meet with a sincere welcome any evangelical minister who could give his whole time to the English congregations. Another man might serve *Coquimbo* and *Guayacan*, making occasional visits elsewhere. This is certainly an important field, and one that ought to be occupied. There is plenty of work for a strong man. The kind of men needed for all this work is such

as the people are loth to part with in Great Britain, or the United States.

"Our Lord has bidden us pray for laborers; and it is a remarkable fact that, usually when laborers offer, the money to support them is forthcoming.

"While various denominations of Christians are represented in the territory I have indicated, it is pleasant to know that an evangelical minister of any denomination would be acceptable. At the same time, it is perhaps simple justice to all concerned to say, that the people have a preference, and, if this should be determined *by numbers*, it would undoubtedly be in favor of a dissenting minister. I have had a good opportunity of ascertaining the real state of things, and I here record it principally as a matter of history."

Hungary and Transylvania.

Pesth.—Rev. B. Koenig.

THE Rev. Mr. Koenig transmits to us, under date of Pesth, February 8th, 1873, the quarterly report of Mr. Riedel our colporteur in Transylvania. Combining the distribution of Bibles and other religious works with oral teaching and exhortation, Mr. Riedel sold, during the months of October, November and December, 161 copies of the Sacred Scriptures in the German, Hungarian and Roumanian languages, as well as 1,101 other publications mostly in the German language. Of the need and utility of such labors, Rev. Mr. Koenig says:—

"He has continued his work with his wonted energy and efficiency. I ought to remark that his *sales* are by no means an index of his efforts or the time spent in pushing his way through the mixed multitude in that far distant country. The result of the work of colportage in Hungary proper is very much more considerable, because the number of readers is larger, and the desire for literature

greater; but in Transylvania our efforts are more needed, because the laborers are not only few, *but rather next to none*, and the standard of religious life and education is very low. On that account I consider it of great importance to retain a man of Mr. Riedel's experience and reliable Christian character in that part of the country. Could you give me the means for another laborer like him, I would with gratitude accept the offer. Mr. Riedel has traversed the country, up and down, during seven years past, and by means of the printed page, as well as by preaching the Gospel in towns and villages, in pastors' and farmers' dwellings, in workshops and inns, within doors and by the road-side, he has sown the good seed of the Word broadcast, and the Lord's word will not return unto Him void. He has also collected a large amount of most interesting information in regard to the spiritual state of Transylvania's inhabitants, their ecclesiastical and social habits, and the state of education. If his gleanings could be collected, they would form a very interesting volume; but colporteurs never have, and missionaries can but rarely afford the time for bringing such jottings into a substantial shape. Mr. Riedel has visited *twenty-six* towns or large villages during the last quarter."

Mr. Koenig's remark respecting the backwardness of Transylvania in educational matters is fully borne out by incidents mentioned in the colporteur's report. In November he writes:—

"There is but little done [in the villages of *Kellnig* and *Retsch*] for the children in the way of education. The schools open at the beginning of November, but the holidays come in the same month. During the winter very few of the children attend school. Under these circumstances it is easy to understand how little progress is made. "On

visiting the schools in another town (*Preussen*, not far from Hermannstadt itself,) he found that both of the teachers were absent—in the chase!

The most encouraging sign which the colporteur met with was the fact that many were aware of and deplored their ignorance of spiritual things. "In the villages of *Kellnig* and *Retsch*," says Mr. Riedel, "I found

"A PARTICULAR DESIRE FOR THE WORD
OF GOD."

"The people borrowed money on every side from one another, in order to buy a Bible; and one could not resist the impression that the Lord was leading them through these trials [poverty and want induced by hailstorms and other untoward occurrences] to faith in himself." In another place he had much conversation with the pastor regarding the spiritual condition of the people. "He [the pastor] was sorry to have to confess that the whole of Siebenbürgen—Transylvania—

"LAY IN THE UNBROKEN SLEEP OF SIN."

In many cases the approach of the Christmas holidays made the people unusually desirous of purchasing copies of the Bible, and they welcomed the colporteur accordingly.

The saddest spectacle which met the eyes of Mr. Riedel was that of some places—unhappily there are very many such in Transylvania—where the very men who have assumed the spiritual direction of the poor people are themselves without apprehension of the Divine truth of the Gospel. Then it is again the lamentable story of the blind attempting to lead the blind. It is inexpressibly sad that anywhere within the bounds of Christendom such an incident should occur as that which Mr. Riedel so simply relates as follows:—

"There are some places where the people hear nothing of the pure word

of God. Take the following as an illustration. A Mr. Roth in *Crossgold*, bought several tracts and a mission-map from me. I pressed him to buy a Bible, but he said he had no time to read it, and his wife did not care for it. The following day Mrs. R. bought a Bible in the absence of her husband. I had just received the price of it, and was urging her to read it with diligence and faith and the Lord would bless it to her, when the minister entered." [Mr. Riedel does not state of what church he was, but he seems to have been a nominal Protestant.] "The Bible was still lying on the table. He took it up, turned over the leaves for a little while and laid it down with the remark 'that the book of Jesus the son of Sirach [one of the books of the Apocrypha] was left out, and that

"THE BEST WAS MERE TEDIOUS NARRATIVES."

"The woman fixed her eyes on me and exclaimed: 'There! Now can you blame me for not reading the Bible? Did you not hear the minister himself say that it was full of wearisome stories?' I frankly said that I was sorry to have heard him make use of such an expression, but I was persuaded that he had not read much of it, and certainly not in faith. It is easy to understand how difficult the work is among such people. The Lord have mercy upon the Shepherds, and bring them to faith in Him, that the flock may not be scattered and lost!"

WORK IN THE BETHESDA HOSPITAL.

Respecting the work of *Miss Sophie Wehn* in the Bethesda Hospital, at Pesth, Rev. Mr. Koenig writes:—

"Our Deaconess has steadily pursued her wonted work in our 'Bethesda Hospital.' We are in the habit of publishing an annual report which I shall send you as soon as it is printed. The substance of the report I shall send you

in the English language; we print the report in German and Hungarian. The number of our patients last year was between 400 and 500, *the vast majority of them Roman Catholics*. They all hear the word of God read to them on Sundays and every morning on weekdays. They all have the free use of our library, which contains a good store of religious and generally useful literature in various languages. Often they purchase a copy of the Bible, and every Wednesday I conduct a Bible expository meeting, which is attended by all who are well enough to leave their rooms. The average number of attendants is from fifteen to twenty, *among whom there is only now and then a Protestant*. The meeting, which opens and closes with a hymn and prayer, occupies three-quarters of an hour, and I invariably observe the greatest attention among my hearers."

HOME WORK.

Cincinnati.—Miss Schiller and Miss Purlier.

In her report for January, *Miss Purlier* writes:

"The severe winter has not lightened my burdens nor diminished my labor; for the industrial school has over *ninety* in attendance, all willing to work, and if idle, sure to practice mischief. To prepare and superintend the work, assistance is necessary. Materials for work must be procured, with reading matter for the children and their parents, and a constant round of lessons must be repeated, which by God's blessing, may prepare them to live to the honor of Christ in spite of the discouragements of a poor and irreligious home.

THE BEST GIFT.

"While bestowing little gifts on the scholars during the holidays, I spoke of the many bountiful gifts the Lord had given them, and enquired 'Now, chil-

dren, what is the best gift you can ask of the Lord Jesus?' All were very solemn and silent; then a little boy and a little girl answered with clear voices, 'A new heart.' 'Yes,' said the teacher, 'that is just the thing, and if you ask it of the Lord Jesus in faith, he will certainly give it. How many of you will ask him for this gift?' Nearly every hand was raised. The next Sabbath, about half the number said they had prayed for a new heart; and the Master knows how many of them bear His mark.

"My Sabbath class numbers one hundred and six. As they cannot read, instruction is oral. They are generally attentive. Forty-five or fifty new scholars have been gathered into other schools during the month. More time than usual has been devoted to meetings for prayer and religious instruction where I might hope to be useful."

During the month of February Miss P. continued her labors, visiting the Hospital on two occasions, and distributing some three thousand papers and tracts adapted as far as possible to the capacity and moral wants of the recipients.

Miss A. B. Schiller writes that, during the month of February, she visited about *ninety* families, a large number of them belonging to the Roman Catholic faith; in all cases she was permitted to hold religious conversation and to leave useful religious reading matter. She reports the interesting case of a young German woman, a patient in the Cincinnati Hospital, whom she was requested to talk to, as, on account of the woman's ignorance of the English language, no one had been able to converse with her about her soul's welfare. She was a Roman Catholic, but she declared that, although she had prayed so often to the Virgin Mary, the latter had not yet helped her. Miss S. endeavored to show

her the futility of prayer to a created being, and, turning her attention to God as the only being who can answer the petitions of his worshipers, begged her to address herself solely to the throne of mercy. She allowed Miss S. to pray for her, and with her, and the truth seems so to have sunk into her heart, that her longing inquiry soon became: "Will the Lord forgive me that I have been so wicked?"

Louisville.—Mrs. J. M. Sadd.

Mrs. Sadd writes (February 28th) very encouragingly respecting the work among the poor of the city of Louisville. She says:—

"Our Industrial School numbers 148 scholars, and was never more interesting. Every scholar must commit one verse from the Bible at every meeting. *Some who are forbidden to attend the*

Sunday-school receive the seed of God's word in this way. Ten years of sowing, watering with tears and enriching by prayer, will surely bring forth much fruit. We have seen scores of converts gathered, but we expect an hundred-fold! I know your prayers are ours still."

Mrs. Sadd mentions a little incident that illustrates the fear of the Bible and its study which the priesthood has studiously instilled into the minds of the laity:—

"A young lady in the Sunday-school, a Roman Catholic, requested her teacher not to visit her; for *that* would tell her mother where she was. They did not mind her roaming about or visiting, but the Sunday-school they could not consent to let her attend. They said, 'If you go *there* where they make so much of the Bible, you are lost.'"

LITERARY NOTICES.

History of the Kingdom of God under the Old Testament. Translated from the German of E. W. Hengstenberg, late Doctor and Professor of Theology in Berlin. In two volumes, octavo, each about 450 pp. Edinburgh: T. & T. Clark. Imported and for sale by Scribner, Welford & Armstrong, 654 Broadway, N. Y. \$3 per vol.

The second volume of this exceedingly valuable treatise has just come to hand, being Vol. xxxvi of the Fourth Series of Clark's Foreign Theological Library. It is the last and posthumous work of one who, for more than a quarter of a century, has been "thoroughly identified," both in England and in this country, "with all that is sound and honest and loyal in German theology." The Messrs. Clark have done good service in supplying such excellent English translations of his works. This eminent expositor was not less favorably known in his own country. For nearly a generation, he had occupied the

foremost rank in some departments of Biblical scholarship. The volumes before us are a worthy conclusion of his noble and sanctified life-work.

The *Introduction* treats of, 1. Nature, Extent, Name, Division, Import, and Method of treating the History of the Old Testament.—2. Sources of Old Testament History.—3. Aids to Old Testament History. Then, the History is divided into *Two Periods*; the first extending from Abraham to Moses, and the second, entitled the "Period of the Law," from Moses to the birth of Christ. As an opening to the "First Period," we have a very clear and succinct account of "The Condition of the Human Race at the time of Abraham's Call," and this is followed by Histories of Abraham, Isaac, Jacob, and Joseph, successively, and afterward by "Remarks on Government, Manners, and Culture," on "Religious Knowledge of the Patriarchs,"

and "External Worship or God among the Patriarchs." The "Second Period," occupying about one-half of the first volume and the whole of the second volume, is divided into *six sections*, with the following headings:—"Moses"; "History of Joshua"; "The Period of the Judges; from Joshua's Death to the Election of Saul"; "From the Establishment of Royalty to the Division of the Kingdom"; "From the Division of the Kingdom to the Babylonish Captivity"; and "Jewish History from the Captivity to the Destruction of Jerusalem."

From this description of the contents, the aim and scope of the work will be readily seen, and its value will be at once apparent to every student of the Bible.—No Theologian's library will hereafter be complete without it. The second volume also contains an "Essay on the Life and Writings of Hengstenberg."

The Books of the Chronicles. By C. F. Keil, D. D. Translated from the German by Andrew Harper, B. D. Edinburgh: T. & T. Clark. Imported and for sale by Scribner, Welford & Armstrong, 654 Broadway. 8vo. 516 pp. \$3.

This volume forms part of the "Biblical Commentary on the Old Testament, by C. F. Keil, D.D., and F. Delitzsch, D.D., Professors of Theology," and is now issued as Vol. xxxv, 4th Series, of Clark's Foreign Theological Library. It is not designed so much for popular reading as for an aid to Biblical criticism. The author's treatment of his subject is thorough, philological and systematic. After an explanatory Introduction, he divides the subject-matter of his commentary into four principal parts:—I. Genealogies, with Historical and Topographical Notes (1 Chron. chap. i-ix); II. The History of David's Kingship (chap. x-xxix); III. History of Solomon's Kingship (2 Chron. chap. i-ix); IV. The History of the Kingdom of Judah until its Fall (chap. x-xxxvi). Each of these four parts is then subdivided, and treated under topics, as indicated by the text. Students of Scripture will find this a valuable addition to their critical helps.

George Paull, of Benita, West Africa. A Memoir. By Rev. Samuel Wilson, D.D. Philadelphia: Presbyterian Board of Publication. 16mo, 288 pp. \$1.10.

We are told in the Preface to this book, that it "has been prepared mainly for the young, and our earnest prayer is that God's blessing may rest on all who read it. It consists chiefly of Mr. Paull's letters, written to relatives and intimate friends, with the usual freedom and familiarity of correspondence, and without the remotest idea of their publication." Mr. Paull died at the early age of twenty-eight, after only a little more than a year of missionary life, in the dark land whither his zeal to save souls led him. But his life was an earnest and a happy one, and a sweet aroma of spiritual enjoyment is exhaled from some passages of his correspondence, such as the following: "I know that I could still be happy here in my work, and in the comforts God can bestow, were I assured that I had not a friend on earth. They great'y mistake who think it a dry and dreary life to be a Christian. It is dry and dreary to be full of peace, to be perfectly contented and happy wherever God places you, or with whatever he sends you, to be ready for either life or death, rather, indeed, preferring to die than to live, then it is dry and dreary to be a Christian." He was permitted to work for the Master only a brief time here, but he has entered upon another and more joyous service which is without end.

Trye's Year Among the Hindoos. By Julia Carrie Thompson, author of "Aspinridge," and "Life in Narrow Streets." Philadelphia: Presbyterian Board of Publication. 16mo, 320 pp. \$1.25.

In the form of letters, purporting to have been written by a youthful traveler, named Trye Grafton, we have here pleasantly written, pictorial descriptions of the people now occupying Northern India, "their religion and habits, the mission work among them, and the great need of more laborers." The aim of the author has been so to present important historical and other facts, gathered from various

well-known works on India, and from other authentic sources, as to render them attractive to the young ; and in this she seems to have been successful. The book is another contribution to the better class of Sabbath-school literature.

Lessons on the Standard Bearers of the Old Testament. By Susan Warner. Third grade, for older classes. New York : A. D. F. Randolph & Co. 18mo, 268 pp. 35 cents.

This book contains fifty-two lessons, arranged for one year's use in the Sabbath-school. Commencing with "Adam's Home," it embraces selected subjects, such as "Noah's Voyage," "Prince of Egypt," "The Passover," "The Wedge of Gold," etc., by which, as connecting links, the Old Testament history is wrought into a chain, ending with "The Honest Judge" in 1 Samuel. A second volume, embracing lessons for another year, will complete the Old Testament history ; and, if successful, the author proposes to follow these with a third, on "Witnesses of the New Testament." The mode of treatment is original, and the accompanying explanations are full and instructive. Sabbath-school Superintendents and others interested would do well to send for a copy, and compare it with other lesson-books.

Books received from the American Tract Society, 150 Nassau-street, N. Y.:

Gretchen, the Day Laborer's Daughter, is an interesting German tale, excellent in moral tone, and every way worthy of commendation. *The Three Gifts* is a sweet story, in which, by example as well as precept, the duty of Christian love for the suffering is inculcated, as of higher value than mere excellence in study or scrupulous attention to external neatness.—*Bessie White* tells of the successful efforts of a little girl, who, from being gloomy and sullen, came to be the joy and delight of the household. *The Gaboon Stories* will tend to excite a love of missions in not a few childish hearts. Many grown people will find it both pleasant and profitable to peruse this account of the life of the degraded Africans whom we are en-

deavoring to lead to a knowledge of the truth. In a very small volume entitled *Prayer*, a large number of selections bearing upon devotion in general and upon the Lord's Prayer in particular, are culled from many, and in some cases unexpected sources.

Life of James Henderson, M. D., Medical Missionary to China. New-York : Robert Carter & Brothers. 1873. 196 pp. 18mo.

This life of a devoted Christian, who went to China as missionary of the London Missionary Society, is partly in the form of an autobiography and partly in that of memoirs written by a friendly hand. It will be read with profit. There is certainly a wide field of usefulness open to pious physicians who, like the young subject of this biography, are willing to make their knowledge of medicine a means of enabling them to do good to the souls of men.

For Conscience' Sake. By the Author of "Alice Lee's Discipline." New-York : Dodd & Mead. 1872. 215 pp. 18mo.

This little volume contains an interesting story of a young girl, who on conscientious grounds declined an "eligible" offer of marriage from one whom she truly loved ; but who was at length fully rewarded for her steadfast adherence to principle—just how, those who read the book will learn. It is a well-told story, and will not fail to chain the attention of its reader.

Counsel and Comfort for Daily Life. New-York : Prot. Epis. Society for the Promotion of Evangelical Knowledge.—249 pp. 24mo.

"This little book," we are told in the preface, "is simply a collection of religious thoughts that have been gathered from many sources during the last few years, and published in the Parish Visitor." A spirit of tender devotion runs through its pages.

Margaret. By C. C. Frazer-Tytler, author of "Jasmine Leigh." New-York :—Dodd & Mead, 762 Broadway. 16mo. 363 pp.

A religious novel, and as good as most of its class, which is not high praise.

R E C E I P T S

In behalf of the American and Foreign Christian Union, for the Month ending
28th February, 1873.

MAINE.

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L. Hovey 25 67
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T. D. L..... 50 00
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Totheroh a L. M..... 30 00
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C. W..... 10 00
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a L.D., \$100, and others \$26..... 126 00
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Lebanon. Rev. E. P. Burrows	2 00
Dayton. Cooper Female Seminary	15 00
" 1st Ref'd Ch.	9 71
" 1st U. P. Ch., McMaisters & Culbertson, \$1 ea.; Mr. Roney 50c	2 50
" 1st Eng. Luth'n Ch., three Messrs. Gebhart, \$20 ea.; two Messrs. Gebhart, Eckert, Bimm, Hoak, Kuhns, La Rose, Cline, & Steig, \$5 ea.; D. Gebhart, \$3.20; L. Cassell \$3; Phelps, Butt, Weickert, four Messrs. Gebhart, \$2 ea.; Long, Sheffield, Snyder, Lentz, Walker, Grove, Henneman, Reeves, Beaver, Pope, Green, Harnish, Welchett, Boyer, Welchett, Cox, Beaver, Welchett, Gebhart, Moses, Inskip, Mrs. Gebhart, Slentz, Hickson, Chambers, Taylor, \$1 ea.; P. Woggason 75c.; Messrs. Logan, Emerick, Griffith, Bowman, Stiltzell, Fry, 50c. ea.; A. Smith 45c.; Crawford & Stutsman, 25c. ea.	155 90
" 3d st. Pres. Church, V. Winters & Son \$50; Mrs. & Miss Eaker, Messrs. Pinneo, Daniels, Mead, Clark, Hargrave, Mikunna, Hawes, \$5 ea.; P. & C. Mitchell, \$3 ea.; Mrs. Sherwood & Achey \$2.50 ea.; Darat, Buntstein, Shaw, Estabrook, Webber, Wood, Dorsey, Lyttle, \$2 ea.; Faaold, Cooper, Saevely, Diebold, Brennenman, Kemper, Mrs. Clark, Baldwin, Brady, \$1 ea.; Mr. Wilcox 75c.; Mr. Young 50c.	132 25
" Grace M. E. Ch., S. N. Brown \$5; De Traskey, Waymire & Fox, \$1 ea.	8 00
" Prot. Epis. Ch., Mrs. Nixon	2 00
Miami City. O. E. Brennenman \$2; Mr. Osborne \$1	3 00
Dayton. 1st Pres. Church, Messrs. Phillips, Haas, Black, Lowe, \$5 ea.; W. A. Barnett \$3; D. A. Bradford \$2; White, Morse, Crane, Boyer, Brady, Cummings, Brown, Mrs. Craighead Larew, Boyd, & Green, \$1 ea.; J. F. Edgar 70c.; Mrs. Rench, Overlace, Johnson, Tenney, Barnett, 50c. ea.	39 20
" 1st Bapt. Church, C. Parker \$10; Huffman, Barney and Turner, \$5 ea.; Darrow, Kneisley, \$2 ea.; Gotschell, Carneal, Mrs. Higgins, Cole, \$1 ea.; Mrs. Ator 30c.; Mrs. Baggott 10c.	33 40
" Park Pres. Ch., Messrs. Light and Moler, \$5 ea.; Osborne & Lane, \$3 ea.; Pritz & Davis, \$2 ea.; McLardie, Anderson, Morehouse, Chapman, Mrs. Rogers, \$1 ea.; Coblentz & Welcher, 50c. ea.; Miss Hollinsworth 25c	26 25
" Memorial Pres. Ch., J. H. Thomas	1 00
Piqua. 1st Pres. Sab. School	7 00
Urbana. 1st Pres. Church, Geo. Weaver \$25; E. G. Wylie \$3; Messrs. Satherwaite, Crane, Mrs. Osborne, McDonald, \$2 ea.; Russell, a Friend, Rock, Weaver, Gordon, Reid, Runkle, Chance, Ellis, Payne, Vance, Taylor, Burton, Young, Mrs. Inskip, Ward, Smith, \$1 ea.; Miss Morris \$1.15; Smith, Caldwell, Lewis, Houston, Long, Baul, Shoftstall, Mrs. Kirby, Henschman, 50c. ea.; Minturn, McClintock, McDonald, 25c. ea.; a Friend 65c.	60 05
" P. Epis. Ch., Helps, Nelson, Kaufman, \$5 ea.; Bennett, Summorton, 50c. ea.; Albright 25c.	16 25
" 1st Bapt. Church, L. Marvin \$5; Thomas & Patrick, \$1 ea.; Houston, Benjamin, Breedlove, Brown, 50c. ea.; Mr. Hollingsworth 25c.	9 25

OHIO—continued.

Urbana. 2d M. E. Ch., W. W. Wilson \$5; Hovey, Sowls, \$1 ea.; P. B. Ross 45c.; E. Patrick 25c.	\$7 70
" 1st U. Pres. Church, in part, Mr. Dunlap \$5; Carson & Barnett, \$1 ea.	7 00
" S. School of 1st Luth'n Church	2 24
" S. School of 1st Pres. Ch.	3 63
Springfield. 1st U. Pres. Ch.	30 27
Franklin. 1st Pres. Church, Mrs. Scovill \$5; Messrs. Gage, Marshall, Mrs. Perrine, \$2 ea.; Evans, Denice, Evans, Evans, Mrs. Conover, Eckert, Forgey, Baird, \$1 ea.; J. Barnett 80c.; Blond, Todd, Wright, Weston, Spohr, Maxwell, Earhart, Kizer, 50c. ea.; W. Finney 40c.; J. Todd 35c.; Smith, Evans, 25c. ea.	25 05
" Bapt. Ch., Miss A. Boynton \$2.05; Mrs. Butler \$2; Maxwell, Boynton, Anderson, Mrs. Boynton, \$1 ea.; Mrs. Eldridge 50c.	8 55
" 1st Christian Church	1 75
Fair Haven. Legacy of John Buck, deceased	500 00
	1,128 95

MICHIGAN.

Detroit. Fort st. Pres. Church, per E. C. Walker, Tr.	104 00
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IOWA.

Mt. Pleasant. Asbury M. E. Ch., Mrs. Chs. Elliot \$5; G. D. Hook \$2; Thos. Grey, W. F. Dougherty, J. W. Burton, L. P. Mills, J. G. Coleman, L. W. June, D. J. Holcomb, D. W. Cauffman, J. Wilson, J. S. Wertz, S. C. Ferris, T. Whitney, \$1 ea.; others \$11—to constitute Rev. G. N. Power a L.M.	30 00
" Mainest. M. E. Ch., Rev. J. Wheeler, D.D., \$5; H. Ambler \$2; others \$8.	15 00
Durant. Cong. Ch.	15 50
" Union Meeting	9 25
Tiffin. Christian Church, H. Hamilton \$5; others \$11—in part of L.M. for Rev. R. H. Ingram	16 06
Oxford. Union Meeting	6 25
Malcom. Pres. Church, W. A. Vernon \$5; others \$15.	20 00
	113 00
Winchester, Va. Rev. G. L. Leyburn, for Church edifice at Athens, Greece	64 00
Amount received for the <i>Christian World</i> in addition to items specified above	509 30

Special donations for printing Spanish Tract for Dr. Riley's field, viz.:

Philadelphia—Andrew Marshall \$25; W. G. Fisher \$10; Rev. Mr. Wallace \$1; Col. Wright \$10. New York—E. P. Dickey \$25; J. M. Cornell \$100. Troy, N. Y.—Rev. S. Parks \$5; Lyman Bennett \$150. Chelsea, Mass.—John Gordon \$20. Bridgewater, Mass.—Friends, 15. Norwich, Conn. Mrs. D. N. Bentley \$100. Baltimore, Md.—Joshua Regeater \$5; Mary Clare Keener \$100; Miss Mary Fisher, \$10.	576 00
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Receipts of the Italian Deputation for the Free Church of Italy.

Minneapolis, Minn.—Judge C. E. Vanderbergh, \$10 for Evangelization, and \$15 for Bib. College	25 00
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Total receipts as above.....\$7,300 47

THE CHRISTIAN WORLD.

Vol. 24.

MAY, 1873.

No. 5.

EDITORIAL NOTES.

A PROTESTANT CHURCH IN THE HALLS OF THE INQUISITION. — A letter from Rev. Dr. William Butler, our late efficient Secretary, now Superintendent of Methodist Episcopal Mission work in Mexico, dated Mexico City, March 15th, 1873, of which a part is printed in the *New-York Christian Advocate*, of April 10 h, announces the purchase of a portion of the old convent-building of Santo Domingo, in the city of *Puebla*, for purposes of Protestant worship. *Puebla* is the Romish ecclesiastical centre of the Mexican republic, and contains a population as bigoted as that of any other part of the country. Yet in this city Providence has seen fit to permit the acquisition by Protestant missionaries of a part of an old Papal structure, which, by an expenditure of about \$5,000, can be turned into a church, a school, and a missionary house! The most interesting circumstance about this purchase is told in the following paragraphs from Dr. Butler's letter :—

“ The part of the convent that we have secured was originally the Inquisition! Mr. Blumenkrow, the present owner, and who bought it from the Government of Mexico, showed Bishop Haven and myself the narrow holes in the great wall where these ecclesiastical furies put in the men whose arguments for freedom and evangelical truth they could not answer or silence, and they *built up* around them, covering the top over the head with a large stone, and then left them to die for want of air or food! Mr. B. showed us their remains, and to make make this more real to you, I inclose a photograph of four of such skeletons, which, after the triumph of the Republican party in Mexico, and the sale and breaking up of these convents, were lifted out of these narrow dens just as they were, and set up on stands (as here) for the men of Mexico to see what their priests had done.

“ And now, in the judgment of that God who saw all this diabolical cruelty, and heard the sighing of these martyred men, it has come to pass that our Methodism has come into possession of the very premises where the tribunal was held that doomed them to such deaths, and the very walls that echoed their dying groans are henceforth to resound to the themes and songs of liberty and salvation. Halleluia!”

ITALIAN EVANGELICAL SCHOOLS AT FLORENCE.—From a statement of the condition of these schools, sent to us by W. T. Haskard, Esq., Secretary of the Committee under whose charge they are, and dated February 20th, 1873, we learn that they are large and prosperous, and number some 250 pupils. Rev. Dr. Van Nest and Rev. John R. McDougall are members of the Committee, and Alfred Hall, Esq., is President. On account of failing health, Signor Salvatore Ferretti, the founder of the schools, has retired from the post of Director, and Signor *Enrico Jahier*, whom our readers will remember as a former Evangelist supported by our "Union," has been appointed to succeed him. The receipts of subscriptions for the year 1872 amount to 4,113 francs, including a grant of 250 francs made by the *American and Foreign Christian Union*. The Committee acknowledge the sum of 40 francs from the Municipality of Florence, expressing at the same time the hope that it will be an annual one. They say: "It is the first instance of a town-council in Italy contributing to the maintenance of Evangelical schools, and ought to be an encouragement to the many friends of a thoroughly Christian and unsectarian education, such as these largely attended schools provide."

BIBLE ANNIVERSARY AT ROME.—The Second Anniversary of the Italian Bible Society, held in the *Teatro Argentina*, in the city of Rome, on the evening of March 10th, 1873, was even more of a success, according to all accounts, than the former Anniversary, of which mention was made in the CHRISTIAN WORLD for May, 1872. An immense crowd filled to its utmost capacity the spacious building, which will seat more than 3,000 persons. Viewing the event from their different standpoints, the free-thinking journal, *La Capitale*, of March 11th, states "that it was a solemn demonstration against the Vatican and the Jesuits," while the Evangelical *Fede e Scienza*, of Pisa, in its issue of March 20th, more correctly styles it "a true triumph of the cause of the Gospel in Rome."

The English ex-Admiral Fishbourne again presided. Signor *Camba*, of Florence, in a neat speech dwelt on the Bible as a civilizer of the individual, of the family, of nations. Signor *Rossetti*, Mr. *Hoare*, Mr. *Piggott*, and others made effective addresses; but the great feature of the evening was the address of Signor *Alessandro Gavazzi*, whose influence with an Italian audience is truly wonderful. So enthusiastic was the applause that greeted him on his appearance, that thrice he attempted in vain to speak. When at last silence ensued, his first sentence struck the key-note of his whole discourse. "'I am equal with God, I am God,' says Pius IX., 'because I am infallible.'" His theme was the true infallibility of the Word of God as opposed to the false infallibility claimed by the Roman Pontiff. It was not the Pope that was a prisoner in the Vatican, he said, but it was the Gospel that was bound. The dogma of the Pope's pretended infallibility, he maintained, was one that could

have originated only with Satan himself. *La Capitale*, whose editors are inclined to condemn the Protestants as strongly for making the Bible infallible, as the priest for ascribing the same attribute to the Bishop of Rome, thinks that Signor Gavazzi's popularity is due "not so much to his belief that the Bible is a book written of God, as to his warfare with the Papacy." However this may be, there is so much of significant truth in the comment which it makes upon this great effort of Gavazzi, that we insert it in italics :—

"His address has at least this important merit, that it so perfectly interpreted the sentiments of the Romans, that it can be said that yesterday it was not Gavazzi, but the Roman people, that thundered against the pretended prisoner of the Vatican, who, in permitting his infallibility to be decreed by a parcel of fallible men, placed himself in defiant, sacrilegious antagonism to God, the only Infallible Being."

MRS. GOULD'S SCHOOL.—A PROMPT RESPONSE.—Only last month we published an appeal from the pen of Henry Day, Esq. for the school of Mrs. Gould in the city of Rome. Already "A Friend" has sent us from Boston, Mass., a contribution of twenty dollars for this excellent object. Who will follow?

PIUS IX. AND THE ROMAN CARNIVAL.—The Carnival festivities at Rome this year have not been to the Pope's liking. More than one device was employed to express the long concealed and deep seated hatred of the citizens for their late ruler ; but what most excited the Pontiff's indignation was a satirical representation in the procession of the Corso to which the "Pasquino" Society awarded the first prize of merit. Some ingenious mechanic had constructed a miniature copy of the Cupola of St. Peter's, faithful in all respects save that the lantern was replaced by a gilded cage occupied by a live parrot surrounded by sweetmeats. It was a palpable hit at the "Prisoner of the Vatican" pining away in the most magnificent palace of Christendom. To make the meaning more apparent the white flag of Henry V. floated above the bird, typifying the hopes of Pius from the restoration of the Bourbons to the French throne. Around the Cupola a number of masked attendants were kept busy dispensing plenary indulgences to the sympathetic crowd. "His Holiness," says the Roman edition of the *Swiss Times*, of February 21st, "was much vexed at the pasquinade. He was so irritated by the Cupola and parrot, that if he makes up his mind to leave Rome, that poor old bird, so ill-treated by the *coriandoli*, and apparently frightened, will in all probability have been one of the causes of his departure. Our readers all know that a fan thrown by the Bey of Algiers against the French Consul was the cause of a war and of the conquest of Algeria, and who knows whether the parrot of the 15th and 19th February may not become in the history of Italy the ostensible cause of the great departure. . . The

poor old parrot is enjoying more renown than any bird of modern times. The Holy Father frequently refers to it, and on receiving some foreign ladies yesterday exclaimed: 'How can you expect me to go about the streets of Rome, where the Vicar of Christ is ridiculed by being compared to a chattering parrot in a cage?' We note this incident as significant of the feelings of the Romans, without intending to express our approval of these insulting pageants. Ridicule is a trenchant weapon against political antagonists, but it makes no converts to vital Christianity. We must show that we *love*, not that we despise, those whom we would win to the truth.

SOME ROMISH THREATS.--Under the title of "The Persecution of the Catholics in America," a pamphlet appeared not long ago from the printing office of the *Catholic Telegraph* of Cincinnati, in which answer was made to various attacks on the part of Protestant journals. We have not seen the pamphlet, but the "*Christliche Apologete*," of March 24th, 1873, contains the concluding portion, translated into German. By this we are given to understand that the Roman Catholics of America intend to continue to appeal to the protection of the laws against all illegal attacks that may be made upon them; but that should *written laws* be enacted, they will resist. The writer declares that he pities those who shall be entrusted with the execution of these laws, and asserts that they will need an army to support them, for they will meet an army of Catholics [Papists] in opposition. They will find too late that American Catholics are made of sterner stuff than those of Prussia. If the attempt should be made to banish a portion of the Catholic priesthood of this land, he declares that the Catholics will strew the streets with the corpses of their enemies, and, though many of their own number may fall, the latter will not be unavenged.

ROMISH EXCOMMUNICATION AGAIN.--Scarcely a month passes that we have not our attention drawn to some abuse of the Papal weapon of ecclesiastical censure. It would seem that we need some such reminder to prevent us from forgetting that Papal pretensions are not a whit abated since the day when the threat of an interdict sufficed to bring the haughtiest monarch of Europe to submission to the See of Rome. We spoke in our last number of the resort of the Belgian and Swiss priesthood to menaces in order to restrict the circulation of obnoxious journals. Now we have an example from nearer home, and unfortunately with a tragical termination. A few years since Patrick Bunbury, a zealous Romanist of Kalamazoo, Michigan, was induced by the priest of St. Augustine's Church to mortgage his farm for the purpose of raising the sum of ten thousand dollars, needed to complete a new place of worship. The priest subsequently died, and both the

parish and the bishop of the diocese, the latter of whom is said to have guaranteed Mr. Bunbury against loss, refused to repay the loan. Fearing the loss of his farm by the foreclosure of the mortgage, Mr. B. commenced a suit against the prelate in the civil courts. At once sentence of excommunication was pronounced against him, and he was forbidden to partake of the holy sacrament. This blow had the desired effect. In great trepidation the farmer withdrew the suit and obtained absolution for the terrible crime of having undertaken to obtain by process of law the rights upon which an ecclesiastic had trampled. The bishop might have had reason to congratulate himself upon the success of his plan had the matter terminated here. But unfortunately the great mental anxiety produced by the writ of excommunication so preyed upon the poor victim as to bring on an illness terminating in his death. We are informed that this striking proof of the dangerous uses to which the power of ecclesiastical censure can be put has created a profound indignation in the State in which the transaction occurred, and that a bill has been introduced into the Legislature "punishing by a fine of from one to five thousand dollars, or imprisonment of from one year to five years, any priest or bishop who shall excommunicate or threaten to excommunicate any member of the Church with the intent to prevent him from commencing any suit or collecting any claim." Meanwhile the bishop, though denying that he ever acknowledged the justice of Bunbury's demand, frankly admits that his mere recourse to the law against a clergyman was in itself sufficient to exclude him from the pale of the Church!

THE 500th ANNIVERSARY OF THE BIRTH OF JOHN HUSS will fall upon the 6th of July, 1873; and the question is now mooted how it may appropriately be celebrated in this country. A writer in the *Moravian*, of April 3d, suggests that this be done by making the occurrence of the day the occasion for placing the Theological Seminary of the Moravian Church upon a firmer foundation. A liberal sum of money would need to be raised and a more appropriate building than that now in use would have to be erected. The writer suggests that the name of the institution be also changed to the "Huss Theological Seminary."

BISHOP GILMOUR'S LENTEN PASTORAL.—The Roman Catholic Bishop of Cleveland published in anticipation of Lent a "Pastoral" which has attracted considerable notice because of its explicit statements upon certain topics. As is usually the case in such documents, there is a vein of dissatisfaction with the present state of society, culminating in the statements that "Liberty, which now means license, disorder, robbery, is in every one's mouth, while God and truth are forgotten," and that "the Holy Father is a prisoner; the Church persecuted and robbed, and her

authority defied." In the Bishop's eyes, the great danger of the future appears to be from the American *Common School System*. He says :—

"Society is fast accepting the old Pagan doctrine that the individual is for the state, not the state for the individual. Under the specious plea of zeal for education, unless we make a bold stand for our rights, we shall soon see the child taken from the parent and compulsory education inaugurated. Few believe and fewer still care for religion."

To counteract the public schools, which he bids his people remember are altogether in the interests of Protestantism, his measures are a closer union among Roman Catholics, and above all in their demand for a division of the school funds of the State in order that Roman Catholics may obtain their due proportion. No candidate for office must receive their votes who does not first pledge himself to support this division. Meanwhile Roman Catholic schools must be established in every parish ; in fact the school must take precedence of the church. The inevitable threat of ecclesiastical penalties comes in here to reinforce the priest's personal influence ; for the Bishop adds :—

"If parents, either through contempt for the priest or disregard for the laws of the church, or for trifling or insufficient reasons, refuse to send their children to a Catholic school, then, in such cases, but in such cases only, we authorize confessors to refuse the sacraments to such parents as thus despise the laws of the church, and disobey the commands of both priest and bishop."

On another point the Bishop of Cleveland is no less explicit. The good republican system, according to which Church property is placed in the hands of lay *trustees* chosen by the people cannot longer be tolerated. There is to be a board of counselors with purely advisory powers to assist the priests, but no layman is to venture to hold the title deeds of the church edifice which it may be has been erected with his money. On this point he says :—

"Hereafter there are and will be no trustees. The bishop is the only trustee in the diocese, and in his name all property is held. Under no circumstances will we allow laymen to hold church property, or in any way control it. Titles to church property, whether in the form of deeds or land contracts, shall be made directly to the bishop, 'his heirs and assigns,' without qualification or condition. Nearly all the troubles we have noted in the diocese have arisen from a failure to strictly comply with the orders laid down in the 'Rules and regulations for the administration of the temporal affairs of the church in the diocese.' We hereby require every priest to have a copy of them, read and explain them to their congregations, then follow them."

Now in all this there is nothing that will surprise any Protestant at all familiar with the past pretension of Rome. Nor will he be startled by the Bishop's bold assertion, "*We must learn that we are Catholics first and citizens next!*" It is quite in keeping with other utterances, both old and recent. But the words need to be brought to the notice of our people lest they should forget the true nature of the system which is

endeavoring to obtain the control of this fair land. We have little fear that the effort will prove successful if the intelligent masses of our citizens can only be kept well informed respecting the published views of the Romish hierarchy.

THE BISHOP'S ULTIMATUM.—The severe comments of the Press upon Bishop Gilmour's arrogant claims have compelled him to publish a letter in explanation of his "Pastoral." In this communication he assumes an amusing air of injured innocence, leading the reader to suppose that the prelate really imagines that, because the correctness of his views has been called in question, his just immunities as a freeman and a *quondam* Scotch Covenanter have been infringed upon. He complains whiningly, "It seems that as a Catholic Bishop I have no rights, or if, in the name of my flock, I dare to complain, I must be unsparingly attacked." Dismissing these puerile pleas for sympathy, which will impose upon no one, we notice the ultimatum which he offers with singular simplicity to the people of the State of Ohio. Even the *Brooklyn Catholic Review*, of March 22d, while commending the proposal suggests that "the Bishop is, possibly, not sanguine about immediate success for his project." We have no doubt that the readers of the *CHRISTIAN WORLD* will come to the same conclusion, after reading this extract from the *Review* :—

"Finally, the Bishop submits the following propositions to the School Board of Cleveland, promising that if they are accepted he will put the Catholic schools under the control of the Board; if they are rejected, Catholics will know that they have nothing but injustice to look for :

"1st. We shall build our school-houses and collect into them our children — When there we shall place them and their teachers, during school hours, under the entire control of the School Board, receiving from the School Board such directions as it may give.

"2d. During school hours no religion or religious instruction of any kind shall be given."

"For these concessions, which certainly are all that could be demanded, we will only ask that either before or after school hours, we shall be permitted in our own way to instruct our children in their religion. And secondly, *that the teachers shall be Catholics, and paid by the School Board.*"—The Italics are ours. Further comment is needless.

ROMANISM IN THE DOMINION OF CANADA.—The religious statistics of Ontario, Quebec, New Brunswick and Nova Scotia, according to the census of 1871, are epitomized in the *Halifax Provincial Wesleyan*, of March 12th, 1873. It appears that out of a total population of 3,485,761 souls, there are 1,492,020 Roman Catholics in the four provinces. They therefore constitute about three-sevenths of the entire population. The Methodists (567,098,) Presbyterians (544,998) and Episcopalians (494,049,) claim respectively a seventh or more; and the Baptists

(239,343) about one-half of that amount. The great strength of Romanism is of course in the province of Quebec, where they number 1,019,850 souls. In Ontario they are outnumbered by each of the three leading Protestant denominations, and in Nova Scotia by the Presbyterians. Relatively the Roman Catholics have diminished since 1851, when they comprised 914,561 adherents, out of 1,842,265 inhabitants in Upper and Lower Canada,—or within a fraction of one-half the entire population.

SELF-SACRIFICE BEGETS SELF-SACRIFICE.—Two letters which we published in the *CHRISTIAN WORLD* for February last, as breathing the very spirit of the Gospel, have already borne fruit. So full of vitality is the example of a true Christian self-sacrifice! We copy entire a letter which we have just received from an esteemed Christian brother in Michigan, merely remarking that the enclosure was sacredly devoted to the Mexican work, the presentation of which called forth the original contributions above alluded to.

“DEAR BROTHER:—In our last missionary meeting I read some articles from the *CHRISTIAN WORLD* to my congregation. The article, “Sacrifice for Christ—Touching Letters,” made a very deep impression on the audience. A few weeks later a widow, who has four children who are dependent on her, came to me with two dollars which she had earned by sewing, and which she requested me to send to your Society. This was followed by another similar contribution from a poor woman who thought that she might earn two dollars by knitting. These four dollars then may be truly termed sacrifices for Christ.

“Brother! See how those first two dollars of that young girl have already been blessed. Those two dollars are increasing. God grant that they may grow into hundreds and thousands.

Yours in Christ.”

BISHOP STROSSMEYER'S PRIVATE VIEWS.—Rev. Dr. Burt, formerly of Cincinnati and now a resident of Italy, in a recent letter to the *New-York Evangelist*, speaks of Bishop Strossmeyer's visit to Rome, and says:

“It is certain that he has not changed his private views, but is as liberal and progressive as ever. He does not hesitate to express to Protestant friends his joy for the downfall of the Pope's temporal power; he speaks with lively interest of the improved condition of Rome since the Italian Government took possession of it; he declares it a great mistake that the Church and the clergy do not make themselves the champions instead of the enemies of popular rights; he professes himself an ardent admirer of American ideas and institutions; he bids God-speed to his friends engaged in Protestant work in Rome; he evidently abhors the dogma of Infallibility, and is in lively sympathy with the Old Catholics and their efforts.”

The question is, therefore a natural one whether or not Bishop Strossmeyer has, as was currently reported some months since, submitted to the Pope in the matter of the Dogma propounded by the Vatican Council. And this, Dr. Burt tells us, is precisely a question that is in

debate at Rome itself ; his friends maintaining that his visits to Italy are purely dictated by a regard to his health, while the Ultramontanes point to his friendly relations to Pius IX as evidence of his complete reconciliation with the Papal See.

RATIONALISM IN HOLLAND.—In Holland, more perhaps than in any other Protestant country in Europe, the evils resulting from the union of Church and State are at the present time exhibiting themselves with great distinctness. The living body of the Church is bound to a putrescent corpse. Rationalism has corrupted many of the clergy and laity, and unfortunately the unnatural and artificial conditions imposed by the organic law of the country prevent its separation from the element that still continues orthodox. Sometimes a truly pious pastor ministers to a church, none of whose sympathies are with the doctrine he preaches ; while, more frequently, a church whose members and eldership are still firm believers in the authenticity of the Scriptures and the atoning work of the Lord Jesus Christ is compelled to tolerate a pastor who rejects the one and denies the other. It is an alliance which can be productive of nothing but disaster to the cause of vital religion. Some facts recently stated in the *Christliche Apologete* set forth the deplorable situation better than can be conveyed by any general description. In the Hague a rationalistic preacher administered confirmation to a young man who openly disputed the truth of the Scriptures and of the Church's teachings. The consistory consequently refused to inscribe his name in the list of the church-members. But the Synodal commission (*Kreis-Propvincial und Landessynodalcommission*) demanded his enrollment ; and, by a vote of 15 to 14, the consistory receded from its previous determination. A protest was signed by 45 voters against permitting the rationalistic minister to continue his administration of confirmation and the sacraments, but thus far, we are told, to no purpose. In Nymegen a rationalistic pastor was compelled to induct into office some members of consistory of known evangelical principles, but in doing so substituted for the form prescribed by the Church an address corresponding to his own views ; whereupon two of their number declared that they did not regard themselves as lawfully inducted. In another city the church authorities permitted an evangelical clergyman from abroad to preach at an hour when his ministrations would conflict with none of the customary services ; whereupon the two neological preachers of the place were beside themselves with anger, and did not rest till they had obtained the censure of the higher ecclesiastical court pronounced against the church authorities. Finally, in still another church members were excluded from the Lord's Supper merely because of their having promoted the work of evangelization in the bounds of the church, contrary to the will of the evangelical pastor.

While, therefore, the existence among the spiritual teachers of Holland of so wide-spread a defection from the truth is eminently deplorable, it is at least a sign of vitality in the Church itself that it does not tamely submit and surrender the glorious heritage of its fathers, purchased in the times of the Reformation at the cost of streams of innocent blood. And we rejoice particularly to hear from the same source of information, that in the church of Amsterdam—the largest in the kingdom of the Netherlands—seventeen elders have handed in to the consistory a declaration that they will henceforth attend no public service conducted by a clergyman of neological views, and that they will take no part in any celebration of the sacraments which such a person may administer.

THE RETIRING SECRETARIES.—MINUTE OF THE BOARD.—At a meeting of the Board of Directors of the American and Foreign Christian Union, held on the 10th day of April, 1873, the following Minute in reference to the retiring Secretaries was presented by the Committee previously appointed for that purpose, and unanimously adopted :—

Whereas, The recent change of policy on the part of the Board has involved the discontinuance of all its District Secretaryships ;

And Whereas, The Board cannot, without some fitting expression of its feelings, consent to a dissolution of relations which have subsisted so happily and usefully between the Society and its several representatives in the home field ; therefore

Resolved, That the Board hereby records its high and grateful sense of the value of the services which have been rendered through a period of more than twenty years, by the Rev. W. D. Rosseter, District Secretary for the Ohio Valley ; and its sincere regret that his efficient labors are no longer to be enjoyed by the Society whose interests he has toiled so long and so successfully to promote.

Resolved, That the services of the Rev. W. H. McCarer, District Secretary for Indiana, Illinois and Missouri, during nearly five years past, entitle him to honorable mention by this Board, and its cordial commendation of his fidelity and efficiency.

Resolved, That the Board has learned, with peculiar satisfaction, of the prompt and appreciative action on the part of one of our leading voluntary benevolent Societies which secures to the Churches, without interruption, the labors of both these brethren in a kindred department of evangelistic effort.

Resolved, That the Board also expresses its high personal regard for the Rev. Mason Gallagher, District Secretary for New York, and Rev. H. H. Fairall, of Iowa, Wisconsin and Minnesota, its warm appreciation of their intelligent and faithful devotion to the interests of the Society, and its best wishes for their future welfare and usefulness.

NEW APPOINTMENT OF REV. H. H. FAIRALL.—Mr. Fairall, who, until April 1st, ultimo, was District Secretary for the States of Iowa, Wisconsin and Minnesota, has been since that time acting under a new appointment of our Board as *Home Missionary*, in superintendence of the work among Roman Catholics within his former field and elsewhere. He is cordially commended to the Churches, and co-operation with him is earnestly invited. He is also duly authorized to secure subscribers, and receive subscription-money for the CHRISTIAN WORLD.

The Christian World and its Readers.

A MONTH ago we published the valuable testimony of the Hon. Dexter A. Hawkins to the importance of the CHRISTIAN WORLD. We now have equal pleasure in laying before our readers a very kind letter from the Secretaries of the American Board, elicited by the recent change in the policy of our Society.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. }
Missionary Rooms, Cong'l House, cor. Beacon and Somerset Sts.,
Boston, March 28th, 1873.

Rev. S. W. CRITTENDEN, Sec.:

Dear Brother,—We are very glad to hear that the publication of the "CHRISTIAN WORLD" is to be continued. The marked ability with which it has been edited, especially of late, has justly gained for it an honorable position among missionary publications. It fills a place that cannot so well be filled by other magazines. The cause it represents is sure to be more and more intimately connected with the progress of the kingdom of Christ in the world. Under these circumstances, we cannot but hope for the success of the "CHRISTIAN WORLD" and its greatly enlarged circulation among the denominations that have taken up the work formerly carried on by the Union.

(Signed)

N. G. CLARK,
 S. B. TREAT.

We embrace this opportunity to insert also a few of the very numerous expressions of interest in our magazine, and of strong desire for its continued publication called forth by the recent brief circular and appeal to our patrons in the January and February numbers of the present year. The only difficulty we experience is that of making a discrimination among hundreds of letters from all parts of the country, many of which contained other and substantial tokens of the writers' high appreciation. The lack of sufficient space is our apology for omitting the names of our correspondents, among whom both the ministry and the laity of the various Evangelical Churches are well represented.

Detroit, Mich.—"I should indeed regret the discontinuance of the Magazine or its reduction in size; since there is no journal of the movements of Christ's kingdom I look for with more interest or read with more profit."

From the same city.—"I hope that it will be sustained. It is very valuable."

Oanandaigua, N. Y.—"I consider your Magazine as inestimable in value."

Portland, Conn.—"I think the Churches cannot afford to lose this excellent publication, which more than any other gives such a digest of Romish news."

Sewickleyville, Pa.—"Your publication is the very best of the kind. I would not exchange it for all of the missionary publications of other Societies or Boards extant."

Warren, Mass.—"The WORLD I regard as one of the most useful and able of all the monthlies issued by our benevolent societies."

Yonkers, N. Y.—"For one, I would not have the WORLD stopped, reduced in size, issued less frequently, or in any way changed from what it has been. The WORLD is invaluable to me."

Westhampton, Mass.—"I gladly respond to your call. The Magazine is excellent. I value it much."

Waukegan, Ill.—"I can hardly afford to be without a paper so alive to the aggressions and machinations of Rome, and to the obvious duty of Protestant Christians in that connection."

Richmond, O.—"I believe it is doing a good work for God and for humanity."

Granville, O.—"It will be too much of a triumph for Catholicism to have it stopped."

Cincinnati, O.—"Anything so valuable as your pamphlet to the Church and the cause of God will not fail. . . . I wish the CHRISTIAN WORLD a prosperous whole year, as its mission and efforts are worthy of it."

Smyrna, N. Y.—"I regard it as indispensable to my reading table, and sincerely hope and pray that its discontinuance will not be necessary."

Greenville, N. Y.—"It is too valuable a periodical to be discontinued or cut down. There is nothing now published that I know of that could take its place. There is no publication that I read with so much interest or profit. May its influence never be less."

A Subscriber in his 88th year, Lafayette, Ind.—"Your excellent paper . . . has done, and is doing great good. I should greatly regret its suspension, as it is a faithful exposé of the errors and wickedness of the Romish priesthood."

Amsterdam, N. Y.—"In order to avoid danger, it is necessary to be aware that there is danger, either present or prospective. And I believe the best way to avoid the danger of a corrupt Christianity, is to propagate a pure. To this end I wish success to your publication."

Argyle, N. Y.—"Your plan for the future commends itself to the Christian, to the liberal-hearted and to the affluent—to every one."

Newark, N. J.—"I have always felt thankful that one periodical dared to be so outspoken and fearless on this subject."

Berlin, Vt.—"We cannot consent to have you discontinue your invaluable labors and periodical."

A life-member of 78 years of age, Rockford, Ill.—"I think it one of the best papers we have."

West Barnet, Vt.—"The Magazine is a power for good, and I hope it may be continued."

Blooming Grove, N. Y.—"Surely it cannot be, it must not be, that so important a vehicle of disseminating just such information as is needed should fail for want of support. Surely the Christian world cannot afford to do without the CHRISTIAN WORLD."

Dayton, Nevada.—"I love the CHRISTIAN WORLD."

Mankato, Wis.—"I can but commend it as one of the ablest and most interesting monthlies of its class."

Churchville, N. Y.—"I value the WORLD above all others."

Mt. Vernon, Ind.—"This very interesting periodical."

A Presbyterian of three-score and ten, Beloit, Wis.—"Every time I receive and read it, I am more and more impressed with its importance. It ought to be in every Sabbath School and in every Christian family."

West Waterville, Me.—"I do not see that I can do without your excellent monthly."

Lewistown, Pa.—"I thank you for your periodical. It is the only one I ever read through. Everything in it seems to be just what is needed on the subject."

Piqua, N. Y.—"I do not feel that I can possibly do without the Magazine. It gives me information of very great interest and which I cannot obtain from any other source."

Johnsontown, N. J.—"You are doing a good work. Your course pleases me much. I like the ability and the Christian spirit that characterizes the CHRISTIAN WORLD."

Pike, N. Y.—"I regard your Monthly as the most able of the missionary periodicals which reach me."

[~~See~~ See also the third page of the cover.]

[From the Interior.]

Rome's Suicide.

BY HOWARD CROSBY, D. D.

THE Protestant world owe a great deal to Pius the Ninth. Before this obstinate but simple Pope forced the doctrine of infallibility upon the Romanists, Protestants were always at a disadvantage in arguing against the Romish perversions of truth. If any particular author was quoted, he could be set aside as an unworthy witness, giving only his private opinions and not the true faith of the Roman church; if councils were quoted, they were liable to error; and if Popes were quoted, they, too, frequently fell into mistakes. But Pius the Ninth has changed all this. The infallibility of the Romish church, always affirmed, is now authoritatively and fixedly placed in the pope. To be sure, there is a loop-hole left yet for a discomfited argument. The pope is infallible

when he speaks *ex cathedra*, and we may be puzzled some time to define that term. With all this drawback, however, we are much better off than we used to be, and Pius deserves our thanks. The popes before him were too cunning to destroy their defences by such a dogma. But Pius has put into Protestant hands all the material necessary to show the papacy to be self-stultifying. "*Quem Deus vult perdere,*" etc. He has caught every absurdity uttered by two hundred popes and stamped "infallible" on each, although these bulls often clash with one another as they do with proved and accepted truth. And appropriately to set off and sustain such an act, he has caused the world to hang its head in shame at the mortifying spectacle of such men as Hefele denouncing the dogma as utterly and necessarily false, and then, *while of the same opinion*, accepting it as true! The Jesuits, whose tool Pius is, seem in this step to have lost their shrewdness. To array common sense against Rome is a dangerous experiment for Rome to try, whatever may have been the ultimate object, or however many secondary advantages may have been gained. It is in accordance with this policy that the priests and papers of the Romish church are now echoing the thunders of the Vatican council and everywhere enunciating, with great boldness, propositions which are not simply hard to believe (that has been of old, and has nothing in it logically objectionable), but which are absurd. They are telling men that the plainest truths are lies, and that the plainest lies are truths. They come directly into contact and opposition with men's intuitions or intuitive reasoning. The pope led the way for this before the infallibility council (but *before and after* are of no consequence now) by the syllabus. This was really a bull against the comet. It was a deliberate assertion to the enlightened world that darkness was better than light. It damned, with all the fulminating power of the Vatican force, the advances of science, the elevation of the people, and the freedom of the human conscience. From that day the papacy began to shrink. The nations began to loathe it and to treat it with less respect. They took away its temporal power, they ignored its views and wishes; they broke the concordats; they suppressed its cherished houses, they squelched its most headstrong advocates, while the public mind regarded the whole *curia* with contempt. These were the natural results of the syllabus and the infallibility dogma.

In America it is amusing to see how zealously the dying cause presses its claims to make up for its European losses, and especially amusing to see how the bold ones use, amid American institutions and in the free American air, the style and language of the syllabus. The eloquent Father Burke, with all his excellent and attractive qualities, utterly misapprehended the American mind and character when he told the people that the pope was as God upon the earth. The good father was ~~not~~ by his Romish friends here to perceive the

error he was committing. The New York *Tablet*, of Dec. 28, informs us as follows :

"There is no spiritual freedom except in the Catholic church, because it is only in the Catholic church that conscience is subjected to *no human authority*, whether of the state or of the sect, but to the Word of God *infallibly revealed* and *infallibly declared*." Does the *Tablet* suppose that the utter fallacy of such a bold statement is not apparent to the average American? Can it make us believe that the pope is not a "human authority," when the human weakness of the pope is quite apparent to the world? If it claim an *apostolic authority* for the human pope, then will not a sensible American insist upon *apostolic miracles* as a proof of it? Americans will believe, in spite of councils and earnest propagandists, that the authority of the pope is a human authority, and they will then be a little skeptical about the "spiritual freedom" that the human authority bestows upon mankind, especially when they remember how the temporal power and the inquisition usually have assisted it at such donations. If "conscience is subjected to no human authority" in the Roman church, it has been at least subjected to a very *unpleasant* authority where Rome has had the temporal power, and we can not see that such subjection in dungeons and on racks is any more desirable than subjection to *human* authority. The argument will scarcely be convincing among Americans. We have an interesting book before us called "A sure way to find out the True Religion, in a conversation between a father and his son." Its author is the Rev. T. Baddeley, and the book bears the respected name of E. Dunigan & Bro. as publishers in 1871.

The "father and his son" are evidently not Americans. The former never had much schooling, and is foggy in his logic. His knowledge of history, present and past, is also confused. For examples the son asks, "May not the Protestant church be termed one?" (Unity was to be the first mark of the true church.) The reply is this: "Not with the smallest propriety. There is nothing but discord among them; chopping and changing their creeds as often as they change their clothes." Henry VIII. is called "the father of the Protestants in England," the father of Wycliffe and Tyndal for example! The wickedness of England is attributed wholly to the Protestants. Their influence must have extended, we suppose, to France, Spain and Italy, which were not famed for saintliness in the days of the Guises, of Philip I., and the Borgias. Luther is a man "who lived in adultery, and caused others to do the same, who wrote most horrid blasphemy and corrupted the Bible; who was a most notorious drunkard and companion of devils, who was as proud as Satan himself, a preacher of sedition and wonder, a wretch." The text repeatedly and triumphantly quoted to prove the truth of Rome in Heb. v. 1. "Every priest is ordained that he may offer

up sacrifices for sins." These, of course, are the mass and the sacrificing priest, which poor Protestants have not. We wish the son had had a Bible and had turned to the passage and had read the word "high priest" instead of "priest," and then read three verses off, "We have a high-priest, that is passed into the heavens, Jesus, the Son of God," and then again, "in which were offered both gifts and sacrifices, that could not make him that did service perfect, as pertaining to the conscience, which stood only in meats and drinks and divers washings and carnal ordinances, imposed on them *until the time of reformation*," and then again, "where remission of these is, there is no more offering for sin." We can not assure the Romanists of much headway in this country with such a book. Ignorance and slavery are the conditions necessary for the growth of principles that pervert history and defy common sense. The only way in which infallible Rome can succeed in America is by destroying its schools. Reading and reasoning are fatal to her influence. But America is not going to give up its schools. Knowledge is power. Every American has that inscription written on the foundation of his citizenship. Rome can not erase it. Let her submit to her fate. Let the pope come over here and be buried, and we will write on his tombstone "Slain by his own infallibility."

Letter from the late Manuel Aguas.

EVERYTHING from the pen of the lamented Manuel Aguas is invested with interest. We cheerfully comply with the request to publish a letter which he wrote about a year before his death to a prominent merchant of the city of New York, and a member of the Protestant Episcopal Church, giving an account of the spiritual struggle he experienced and from which he emerged into the full brightness of Christian hope. Although this letter covers substantially the same ground as the one to a Dominican friar, which we printed in the *CHRISTIAN WORLD*, for August, 1871, the two productions are written from such distinct stand-points that the following will not be found merely repetitious. We are here admitted to a more intimate view of the experience of Aguas than he felt able to communicate to a Romanist who could not enter into its holy recesses.

MEXICO, October, 1871.

I have learned that you take a sincere and practical interest in the propagation of the gospel in this Republic of Mexico—a nation until now sadly unfortunate—unfortunate because it has not enjoyed the blessings of true religion.

The Lord has, most clearly and signally, blessed the Christian efforts that you have made in our behalf. Let me tell you how: You contributed funds in behalf of Gospel work in this, my native land. Part of these funds were em-

ployed in the publication of Christian pamphlets, which were widely distributed here. These publications were the instrumentality that the Lord selected, in order that I might begin to realize the spiritual blindness in which I found myself. I was a presbyter in the Roman Church, and most anxiously longed for salvation. With all sincerity did I follow the errors of that idolatrous sect, and imagined Protestantism, or true Christianity, to be, as it were, a pestilence that was coming to make us, in Mexico, more unfortunate than ever. I, consequently, opposed its doctrines with all my power. I sincerely thought that, in so doing, I not only did good service to my native land, but also gained merits to aid me in obtaining everlasting glory. How unfortunate was I! I knew that Jesus Christ had died for us; but that most precious belief was to me obscured, because from childhood I had been taught, that, in order to obtain salvation, besides the merits of the Redeemer, the meritorious works of men were also needed. If so, forsooth, the sacrifice of Calvary was not enough to save the soul that truly trusts in it. Being imbued with these Romish errors, it is not strange that I should oppose and attack true Christianity; that I should frequently declaim against it in the pulpit; that I should go to the confessional in search of a remedy for my spiritual evils; and, as one precipice often leads to another, I prayed to the Virgin Mary and to the saints, and endeavored to gain all the indulgence possible; all which practices offend and tend to dishonor Jesus, our generous Saviour.

As a natural consequence, I had not obtained peace for my soul; I doubted of my salvation, and I never believed that I had done sufficient work to obtain it; and I was truly unfortunate, because I observed with sorrow that, after all I did, my heart remained unconverted and dragged me often into sin.

I was in this sad state when there reached me the pamphlet called "True Liberty." I read it most carefully; and, notwithstanding that I tried to find, in the arsenal of my Romish subtleties, arguments with which to answer the clear reasoning that I found in this publication, a voice within—the voice of my conscience—told me that my answers were not satisfactory, and that perhaps I was in error.

I commenced to reject the errors of Romanism, and dedicated myself to the study of all the Protestant books and pamphlets that I could lay my hands on. I carefully read the History of the Reformation of the Sixteenth Century, by Merle D'Aubigné, and, above all, I commenced to study the Bible, without paying any attention to the Romish notes and interpretations. This study, from the moment that it was accompanied by earnest prayer, led me to true happiness. I commenced to see the light. The Lord had pity on me, and enabled me clearly to understand the great truths of the Gospel.

I first realized that it is false—most false—that salvation is only found in the Roman Church, as the Romanists pretend. But what completely convinced me of the falseness of the Romish system was the finding that, after I distrusted my own natural strength and trusted in Jesus alone, abandoning all other intercessors, and believing that true safety, salvation and the remedy for our guilt are alone to be found in the sacrifice of Calvary, I felt a great change in my heart; my feelings were different; what formerly pleased me, now was repugnant to me; I felt real and positive sentiments of love and charity towards my brethren—sentiments which before were fictitious and artificial in me; in a word, I found the long-desired peace of my soul. By the grace of the Lord, I was enabled to resist temptations, and passed a quiet, peaceful, and happy life. As I had dedi-

cated several years to the study of medicine, I was able to maintain myself by this profession. In the evening, I read the Holy Scriptures to my family, and prayed with them.

Although all this was very agreeable to me, it was not just that I should continue inactive in the Gospel cause. I soon commenced to think that I was in conscience bound to participate with my brethren the happiness I enjoyed, and especially so, as I had much facility in speaking to multitudes, from my long practice and experience in preaching that I had had while yet a Roman Catholic. I determined to manifest, publicly, that I had separated myself from the Roman Church, and that I had joined the true Church of Jesus. But, in order to take this step, I found myself laboring under great difficulties, which the Devil would fain have me believe to be insurmountable. The idea of poverty from want of a livelihood presented itself to me with all its deformity; as I was aware that the moment I made such a declaration, the Roman Bishop would excommunicate me, and, as I lived among an essentially fanatic people, I felt sure that not only my patients would abandon me immediately, but that all my friends would turn a cold shoulder upon me and also abandon me, and that my life would be menaced, and attacks made against it. These and other considerations entered my mind, and I imagine that Satan augmented them so as to try and swerve me from accomplishing the holy resolution that I had adopted.

Nevertheless, my resolution was unshaken, and I commenced to attend the Provisional Protestant Church, which had been established in a large hall situated in the street of San Juan de Letran. Being short-sighted, I there began to know my dear brother, the Rev. Henry Chauncey Riley, solely by his voice. It filled me with comfort to hear him speak of Jesus and his precious blood; the liturgy and hymns, which the congregation used, enchanted me, as they were full of the pure faith of the primitive Christian; and I anxiously desired the arrival of Sundays, because, in our church services, I enjoyed delicious moments of peace and joy—Christian emotions that I had never felt in the Roman sect.

I had for some time been thinking how to become personally acquainted with my brother Henry. One night, as I was at one of our churches, I heard my brother preach with so much valor, enthusiasm, and faith, that I became quite ashamed of myself, and was filled with a holy envy of that Ohilian who, in Mexico, in the midst of the most loathsome idolatry, and surrounded by enemies, pre-ent- ed himself as an intrepid soldier of Jesus, ready to lay down his life for his divine Captain. I then was determined to present myself to him alone, and to give him a fraternal greeting, exclaiming: "We are brothers; our cause is the same: let us unite our efforts, and, strengthened by our adorable Saviour, let us contend for the faith of Jesus, even though we perish in the contest."

Various persons had spoken to my brother Riley about me. I was presented to him by an elderly gentleman, who is a Protestant. We had a long interview, in which we were convinced that we were brothers in the faith; we loved one another; and, since then, we work together unitedly. Our Lord God has deigned to bless our work: for, notwithstanding the intense and furious persecution that the Romanists have raised against me, the number of true Christians is increasing most marvelously in Mexico.

We have opened the church of the former Roman Catholic Convent of San Jose de Gracia to the public, and a large congregation now attends there. We have established a Young Men's Christian Association, and also classes for young

men who want to study for the ministry. In Central Mexico, we have some fifty Christian congregations, and their numbers are increasing rapidly, even among the smaller towns, where our brethren often suffer the most terrible persecutions from the Roman Catholic curates and fanatics. The Romanists have burned the houses of some of our fellow-Christians, wounding men, women, and children in their efforts to check the progress of the Gospel in Mexico; but, in spite of all their efforts, we have the consolation of knowing that the sacred light of the Gospel, which is now so brightly shining in my native land, and increasing in splendor every day, will not be darkened, even with all the efforts that our persecutors—the fanatical Roman Catholics—are making against it.

By this brief account of the progress of the Gospel in Mexico, you can see that we have reason to hope that the Gospel seed already sown here will soon give the best and choicest fruits of holiness.

Allow me to heartily thank you for what you have done in our behalf. Part of your contribution for Mexico was converted into Christian pamphlets, that were widely and effectively circulated here. One of these arrived at my sad dwelling, where I was despairingly suffering because I had not been able to find peace for my soul, finding myself, as I then did, in the darkness of Roman idolatry; but, from the time that I read that Christian pamphlet—little esteemed by the worldly, but most precious to me as containing the Divine Truth—the Lord commenced to lead me, little by little, in a manner at once sweet and powerful, without in the least wounding my free will, until he guided me into the glorious light of faith, where I find myself so happy, and where, in spite of my littleness, by the Lord's help, with the Bible in my hand, I have succeeded in making the Roman magnates in this capital tremble with dread and consternation.

By what I have already said, you will clearly understand that these are solemn moments for my native land, as these may have much to do with her future happiness. The admirable religious movement that is now making such rapid progress in this republic, is likely soon to spread the Gospel in its purity far and wide throughout this nation, and lead to a great reformation in the Mexican Church. This reformation is absolutely needed. Our society is divided between "Liberals" and "Conservative Romanists." The "Liberals" have abandoned the Roman Church. The Romanists, who have imagined from what is taught them that they can live a life of dissipation, and yet, provided they confess themselves in their dying hour, be saved, remain in the heretical sect of Rome.

The "Liberals" have plunged into the dark horrors of infidelity, and are the slaves of their evil inclinations; the Romanists are the slaves of the tyrant of Rome. In a word, true religion has not been the foundation of our society. The results of this want have been fratricidal wars, insecurity, avarice, poverty, and misery. Scenes of wickedness have been the schools where our Mexican children have been educated.

Such a heart-rending picture ought to fill Christians with sorrow. They ought to ask themselves: "Why should Mexico find itself on the border of a precipice where deepest ruin threatens?"

The answer is a very simple one. Allow me to point it out with frankness: but, without meaning to give the slightest offence, for I love you for Jesus Christ's sake. Having made this observation, I must say that all you who compose the true church of Christ in that country neighboring to ours are partly to blame for our misfortunes. I know that you are true Christians; I know that you have

imparted to Spain your generous protection; I know that you send your missionaries to remote parts of the world, such as Syria, where you generously and disinterestedly aid the Gospel work. Why, then, have you for so many years forgotten your brethren, who, by your very side, have been without the bread of the divine word? Why do you allow them to perish, and to sink, day by day' into deeper ignorance and fanaticism. It is well and good that you should exercise your charity with those people to whom you send the light of the Gospel, however distant they may be; but this is no reason why you should leave the Mexicans by your very side in the darkness of idolatry. I am sure that you and your friends will agree with me, that it is necessary to do what is possible, in order that true religion may be extended throughout this, my native land. If you think on this subject with earnest prayer to God, your consciences will call upon you to fulfil this duty as Christians. God has not in vain bestowed on your wealthy church riches, nor in vain has he endowed you with generous hearts.

We are greatly in want of pecuniary aid to defend the Gospel cause in Mexico from our fanatical enemies, among whom are very rich and powerful persons, who spend their money lavishly in publishing newspapers and other publications to try and crush us; who refit churches with splendor, where they maintain Jesuits and "Paulinos," who declaim day and night against us.

‡ In the meanwhile, we who work in the harvest of the Lord are very much checked in our work for want of the necessary resources. With sorrow do we constantly see most promising opportunities that are offered us for doing most precious and important Christian work lost for lack of the needed funds.

For example, we have now the Church of San Francisco, a splendid edifice, the first in this city, after the Cathedral, and more central than the latter. It is an immense building, of an elevated and elegant form, where the architect who directed the work realized his daring and magnificent idea. This church is a very convenient one to preach in, as it has no echo and the voice can easily be heard there. This I well know from having preached in it when it was a Roman Catholic Church. We are sure that as soon as we can repair and open it for the preaching of the Gospel, it will be filled with a numerous congregation. When shall we be able to do this? We know not. We are collecting funds here to aid in its restoration among our brethren, but most of them are poor and can give but little, and therefore the work of reparation on the said church goes on very slowly. This delay is to us a cause of great sorrow. Will you and your friends aid us so as to push forward this work as quickly as possible? I beseech you to make a generous effort; and, as you have already commenced to aid the Christian work in Mexico, I trust that you will continue to help us. We have reason to hope that this Christian Church established in Mexico, will extend its influence throughout all these Latin countries.

.. We also need funds for our Theological Seminary to educate young men for the ministry. We also need funds to enable us to publish Christian pamphlets and a few books.

Beloved brother, it is yet time for you and your friends to save this church.— At present, although she is terribly persecuted by the Romanists, she is beautiful and innocent because she preserves the pure white vesture of the faith in all its purity. This church is your younger sister, and is worthy of your love and fraternal care, and it is necessary that you should not abandon her, but that you *help her* with the funds she requires.

MANUEL AGUAS.

MISSIONARY INTELLIGENCE.

France.

Rev. E. W. HITCHCOCK, pastor of the American Chapel under the auspices of the American and Foreign Christian Union, writes, under date of Paris, January 24th, 1873, respecting the recent organization of a Missionary Association. Through this new agency, the Chapel, now flourishing and full of hope for the future, will be able to exert a powerful influence upon the native population, while at the same time it does not abandon the original design of its establishment, the promotion of religion among American residents and travelers.

Mr. Hitchcock says:—

"I felt, months ago, that the chapel ought to be doing something for others in an evangelistic way. My plans and desires met with cordial response from many to whom I entrusted them. Thus encouraged to go forward, in November last, we inaugurated, and in December fully organized a Missionary Association, calling it the "Missionary Association of the American Chapel in Paris," with constitution, by-laws, and officers. Into its treasury have already flowed 1,033 francs, which we are soon to increase by the surplus funds in the "Benevolent Treasury" of the Church, amounting to 650 francs. The officers of the society—five in number—constitute a "Board of Managers." and we have been busy canvassing the field in which to commence our work. We have decided, for the present, to work through agencies already in the field, and have chosen *four*, to each of which we have this month appropriated 100 francs. I will not attempt to explain them in this letter."

THE EVANGELICAL SOCIETY OF GENEVA.

The circular of this Society, dated February, 1873, gives the report of the

work of colportage pursued under its auspices during the last three months of the previous year, and contains some facts of importance, together with many items of encouraging news. The Society supported *thirty-eight* colporteurs, of whom *thirty-five* labored in France, *two* in Switzerland and *one* in Italy. It is therefore essentially an association for *French* Evangelization.

The chief drawback to the work is found in the unfortunate circumstance that in France

RELIGIOUS LIBERTY IS INCOMPLETE.

A law promulgated July 6th, 1849, with a view to preventing the circulation of *political* tracts, prescribes that no one shall distribute any writing whatsoever without the sanction of the prefect of the department. Quite recently M. de Goulard, Minister of the Interior, has seen fit to call the attention of the prefects to this law, and enjoin upon them its strict execution. Nor has the admonition been disregarded. A Protestant gentleman, M. Dardier, the Society's superintendent of colportage, was arrested for merely offering a temperance tract for sale. We translate his account of the occurrence:

"On Thursday, November 21st, I was on my way from Geneva to Bourg, carrying with me about 800 tracts against drunkenness, which I intended to distribute. I thought that I was engaged in a good work in attacking that vice whose ravages are such that the National Assembly deemed it necessary to publish penal regulations against it.—But, alas! I was to learn at my cost that what I had been able to do with full liberty in Italy and in Spain, can not be accomplished in France without a patent, a license of prefects and a passport of a species of tribunal established at Paris under the name of the *Censure*.

At the station of *Culoz* I left the train, and as I was distributing my pamphlets a gentleman in civilian's dress and without badge of office told me that I was acting in violation of law, and asked me to wait in *Culoz* until he had received instructions. These instructions ordered my arrest, and from the hands of the police officer I passed to the *caserne* of the gendarmerie, where I was lodged in the room called that of '*security*.' I beg the prefect to have it in-pected. It is a noisome cellar, suitable for swine or cattle, but not for men. Next day I was led under the escort of two gendarmes to the prison of *Belley*. After an examination before the *procureur-général*, and an appearance before the court, I was released on bail of 500 francs."

Subsequently M. Dardier was tried, found guilty and sentenced to pay a fine of 100 francs. On appeal to the higher court at *Lyons*, it was held that, although the traets of M. Dardier were perfectly moral and even conceived in an excellent spirit, nevertheless the previous permission of the authorities was an indispensable formality. M. D. was compelled to pay a reduced fine of 50 francs and costs.

AN APT RETORT.

The comparatively illiterate vendor of books sometimes proved more than a match even for the educated priest. On the colporteur's arrival at *Bagnol*, the curate of the place immediately began to dog his steps, crying out to every one that the books he offered were Protestant books, bad books. As soon as he stopped any where the *curé* would seek to enter into a discussion with him, but one of the colporteur's replies drove his adversary from the field in confusion. "Where were the Protestants before the Reformation of Luther and Calvin?" the priest had asked with some exultation. "Among the victims of the Inquisition whom your predecessors put

to death," was the response of the fearless book-peddler, who then proceeded to explain to the bystanders that it was the priesthood that were the authors of the Massacre of St. Bartholomew's Day, etc. The *curé* attempted to answer, but betrayed such embarrassment that he was glad to beat a retreat, and the colporteur succeeded in making some sales of religious books.

In many cases the more intelligent men even of the lower classes begin to understand

THE TENDENCIES OF ROMAN CATHOLICISM.

"I am a Catholic," said F. to the colporteur, "and our priests have been worrying us to go on a pilgrimage to *Lourdes*. The *curé* succeeded in persuading my wife, but when she was about to set out, I said to her: 'Should they pay your traveling expenses, it is all the same; I forbid your going.' I said to the *curé*: 'Ten years ago you might have done what you pleased with me, but now I read the Bible. It teaches me many things, and I no longer believe in the commands of the Church. You are far from telling us matters as the New Testament does, and that is the reason you are not willing that we should read it. *You have led more than two-thirds of the Catholics to make a mock of religion, and they no longer believe any thing.*'"

PROGRESS OF TRUTH.

Frequently the laborers of the Society found that the coming to the light was gradual. The family which two or three years ago would purchase only the "*Almanach des Bons Conseils*," when next visited bought a New Testament, and now at a third visit made bold to buy the entire Bible.

THE OUTLOOK.

"We have been forced," says the report in conclusion, "in order not to go beyond bounds, to pass over in silence

a number of the departments [of France]; not that the work in them is less interesting than elsewhere, but because it seemed preferable to select those features which would furnish the most exact estimate of the present situation. Our readers will doubtless like ourselves, draw the conclusion that, by the side of the growing infidelity due to the abuses of the Romish Church, there is a manifestation of real religious wants, to which the work of the colporteur answers in a satisfactory manner. But the obstacles which are to-day heaped up on our path can be surmounted only by the power of Him who has until now sustained us."

Greece.

THE work under the charge of the Rev. M. D. Kalopothakes, M. D., in the city of Athens, was, at last accounts, advancing satisfactorily, but without any features of marked novelty. The two evangelical papers—one for adults and the other for children—are published as usual, and satisfy a recognized want. The preaching and other services in the new chapel continue to be well attended, and the attacks made upon them, some months since, in the Athenian journals, have not been renewed. We cannot but hope that some substantial advantage has lately been gained for the cause of religious liberty until now so little understood or respected in Greece. Dr. K's health, we regret to learn, has suffered seriously under the manifold labors which he has providentially been called on to sustain alone; and he contemplates returning to this country for a brief time, leaving Athens probably early in May.

He has been largely influenced in his decision to visit America rather than any point in Europe in search of medical treatment by the fact of his having been invited to attend the meeting of the

Evangelical Alliance to be held in New York, in October next, as a delegate of the Greek branch. Dr. Ka'lopothakes has been able to effect such satisfactory arrangements that during his absence the work in both its branches—Evangelistic and Publication—will be prosecuted without interruption.

Italy.

THE BISHOPS AND THE COMMUNAL COUNCILS.

A WRITER from Pisticci, in the province of Basilicata (in Southern Italy) to the Pisan journal *Fede e Scienza*, of February 27th, 1873, says:

"The new Bishops of the Basilicata are traversing their dioceses, in order to spread their subversive maxims; but not a few of the communal councils have refused to recognize them. Among others the syndico of Pisticci has published the following manifesto:

"I hear that a priest, who gives himself out to be Archbishop of Acceranza and Maiera, intends to come to our commune. Free as we are, within and without, we should pay no attention to this matter, if the designs which attend this man, and which he has revealed on various occasions, did not contain a menace for the public order of our district. Without the approval of our Government, and under the false cloak of the blood of Christ, rather than to diffuse His maxims he goes about making a show of himself, and will form the chinks of the confessional lay snares for the principles of our liberty and nationality.

"He cannot, therefore, but be our enemy and the enemy of Christ;—our enemy, because he studies to subvert our free institutions by sowing hatred and dissensions between citizens and government; the enemy of Christ, because the latter, proclaiming the equality of all, preached only love and concord among all."

DIFFICULTY OF OBTAINING PLACES OF WORSHIP.

So long as the Protestants in Italy remain too poor to purchase or build chapels of their own, and are compelled to rent rooms for their worship, they will be subjected to constant annoyance at the hands of the priesthood. From a letter of Signor Guiseppe Colombo from Leghorn, February 18th, 1873, in the *Fede e Scienza*, we learn that for two months our brethren of *Poggio Mirteto*, in Tuscany, were unable to find any place in which they could hold public services. The clergy, under the head of a vicar, who is said to aspiring to a bishop's mitre, induced their previous landlord to refuse to let them occupy his premises, nor could they gain admittance elsewhere. After patient waiting, however, they have at length secured a three-years' lease of rooms under the very windows of the Romish Seminary, and by the side of the Church of San Giovanni.

NO CONTROVERSIES BETWEEN CHRISTIANS.

The same journal, in its issue of March 6th, refers to a recommendation signed by Signor Iahier, Secretary of the Directing Committee of the Free Italian Church, which we fervently hope will be strictly observed. It is to the effect that the Evangelists of that Church shall never consent for any reason to enter into public controversy with members of any denomination of Christians (Protestants), and least of all in the public press. Fraternal explanations may be made, if need be, either by word of mouth or in private letters, but never polemical discussions. He recommends that they make no attacks, and when attacked make no reply, but leave the judgment to God. This is a step in the right direction. Controversies and discord between Christians holding the same essential views of duty and practice, have been a fruitful

source of evil the world over; and in Italy in particular they have operated more than any other single cause to retard the progress of Christ's kingdom.

Mexico.

Rev. Maxwell Phillips, recently appointed by the *Presbyterian Board* missionary to Mexico, sends to the New York *Evangelist*, of March 27th, 1873, a communication of more than ordinary interest, in which he considers some of the peculiar phases of the Evangelical work in and about the Mexican capital. It is pleasant to have impartial and explicit testimony to the reality and thoroughness of this work from one who has but lately entered upon labor in Mexico. Many American Christians who could scarcely credit the report of what God had wrought by means of instrumentalities in human sight quite inadequate to so great an undertaking as the conversion of an entire country, may now rejoice as did the first Christian Church of Jerusalem when it glorified God for the gift of the Spirit to the household of Cornelius, saying, "Then hath God also to the Gentiles granted repentance unto life!" It will be noticed that Mr. Phillips ascribes great efficiency to Tract distribution—a branch of Christian activity which Rev. Dr. Riley early recognized as most hopeful, and to which accordingly from the very commencement he paid special attention, issuing from his own press in the city of Mexico and distributing many thousands of pages.

"CITY OF MEXICO, Feb. 14, 1873.

"*Dear Evangelist*: I have not been here long enough to send you *mature conclusions* in regard to the Christian work in this country, but can send you some *facts*. And one of these facts is that there *is* such a work. And not only here in the capital, and in some of the larger cities, but all over the coun-

try—in towns and villages—are congregations gathering for worship of God, and reading His Word. I learn from the agent of the London Bible Society here, the Rev. Mr. Parks, that the demand for Bibles is increasing, especially in those districts where tracts have been circulated. This gentleman, who has such excellent opportunity to judge of the importance of tract distribution, is much impressed with the urgent need for occupying the country with agents of the Tract Societies, saying that wherever tracts have been distributed by any one, he can in a few weeks send his Bible-sellers, with confidence that there will be a demand for Bibles. And I can add that where Bibles have been sold, in a very short time a congregation can be gathered of true worshippers, and earnest seekers for the Truth, or rather they gather themselves; for the second striking and important fact is the spontaneousness of the work. The work is decidedly Mexican. The part that can be taken by missionaries, especially by those of us whose tongues are yet tied, is but small in comparison with what is being done by the Mexicans themselves. This is as it should be.—In some countries the missionaries have a difficulty in inducing the native element to take the Church into their own hands. The difficulty here is not in that direction. But when I speak of the work as spontaneous, it is only in reference to outside missionary influence. The Spirit of God is working mightily through very weak instrumentalities; and we can scarce do more than “stand still, and see the glory of the Lord.”—Of the spontaneousness of this Christian work, I may cite the church in the street of Cinco de Mayo of this city, which has of its own suggestion established its society for the relief of its poor, sustained by its own members, and worked by separate committees of brothers and sisters. It has established a school for

boys, the teacher of which is paid by the church. In this school there are already upwards of forty boys, and the number is still increasing. They are also discussing the establishment of a school for girls, of which there are at least one hundred that ought to attend. In this school a prominent place is given to the study of the Bible. This church in Cinco de Mayo, which numbers a congregation of over six hundred persons,* has also established a Missionary Committee of young men, for the purpose of home missionary work here.—This Committee numbers thirteen, the most of them personally known to me as young men of intelligence and zeal. A number of them, as Signors Aguilar, Morales, Escobar, and others, have already preached for some time.

“These young men have all trades or professions, at which they earn their livelihood, and give their spare time to study. They meet twice each week for mutual aid in study, especially of the Bible. They are in sore need of a little library (a large one would be better) of Spanish books, such as concordances, commentaries, Church histories, philosophical works, and generally such books as are needed by young men that are preparing for the ministry. Can such books be had—can any of them be had for love or money? Three or four of them can read French sufficiently well to use French books. I told them last night that I was sure some friend in the States would be prompted by the Spirit of the Lord to send them at once all the suitable books that can be had. I do not know anything that will yield a larger return than the outlay necessary to place some books in the reach of these young men. Who will found the library of the Presbyterian Theological Seminary in Mexico? This company of

* This number exceeds considerably what we should have estimated from any data previously received.—Ed.

young men are called "missionaries." Those of them whose business allows of interruption, are ready to go and preach in any of the neighboring towns when wanted. One of them, Signor Aguilar, is going with me next Saturday to spend the Sabbath preaching to a church newly organized in Toluca, the capital of this State, a city of about 80,000 inhabitants; and probably also to visit some of the villages in the immediate vicinity. Another of them, Signor Escobar, starts this week to try if he can gather some congregations in Guanajuato—the capital of the State of Guanajuato—a city of about 70,000 inhabitants, and also in the cluster of important cities around it, whither I expect to go and join him in a week, to spend a short time. And I shall write you what is done there.

"Yours truly, MAXWELL PHILLIPS."

MISSION TO GUADALAJARA.

IN the *Missionary Herald* for April, we find a letter from Mr. *Watkins*, one of the missionaries sent to Mexico by the *American Board*, from which we gather that he and his brethren find much ground for encouragement in Guadalajara. He had been introduced to the most influential men in the city, and without exception had found them courteous and obliging. Senor Vollarta, Governor of the State, kindly offered him any assistance in his power, and even the Roman Catholic Archbishop was profuse in his civilities, although he at the same time took care to warn the pupils in a R. C. school against Protestantism. Better than the protestations of officials which after all may be insincere, are the evidences of religious inquiry on the part of the people. The missionary states that, at the date when he wrote, fully three-quarters of his time was taken up in talking on religious topics with persons who came to his house for that purpose.

THE PRESIDENT ON RELIGIOUS LIBERTY.

BISHOP HAVEN, in a letter to the New York *Independent* gives an account of an interview he had just held with President Lerdo, which he deems memorable as "the first official recognition by the head of the Mexican nation of any other Church than the Roman Catholic, which was till within a few years the only possible religion." To the Methodist Bishop the President said, "that he had often heard of the antecedents of the church he represented, and welcomed him to the supervision of that work in this country. No one church was recognized by the state as of superior claims to another. Toleration of all faiths was the law of the land. This movement might not be looked upon with favor by bishops here; but the civil power would protect it, if it became necessary, in defense of its rights and liberties." On Bishop Haven's thanking him for his offer, and expressing his hope that no need would arise for invoking his protection, the President "responded yet more at length, reaffirming his readiness to support our churches in any exigencies that might arise in the prosecution of our work, so far as they were imperilled by any unlawful opposition. He repeated his welcome to the land and his good wishes for our prosperity."

The writer goes on to remark:—

"This strong and unequivocal affirmation of the law of the realm and of his cordial support of its principles, even to the aid of the civil power, if need be, shows how impossible it is for any single church government to again possess exclusive jurisdiction here and the support of the national arm.

"The Roman Catholic chiefs are recognizing this fact, and are said to be favorable to annexation, because they can get yet larger liberties under our government than are allowed them

here. No one is permitted to appear in his official costume in the streets of this city. Religious processions are proscribed. The holy wafer is carried to dying people no longer in a gilded coach, but in a private carriage, the bared head of the driver being the only sign by which the faithful can know it, and can fall on their knees on its passing by."

THE TEMPER OF THE PRIESTHOOD.

However, notwithstanding, the evidently fair intentions of the government, the propagation of the Gospel is not without its hindrances. The priests do not weary of endeavoring to invite the people to break up Protestant work in the capital and elsewhere. News has reached us that a short time since a priest, in sacerdotal costume, appeared in the streets, and protested loudly against the enforcement of the liberal law regarding religious worship. Very recently, we are informed, "a crowd of fanatics, excited to frenzy by the sermons of some priests, made an attack upon a congregation of Protestants in San Luis, and wounded a number of worshippers." The riot was finally quelled by the police.

THE FIRST METHODIST CHURCH IN MEXICO

was organized by Bishop Haven, on Sunday evening, January 26th, with four members. One of these was Rev. Ignacio Ramirez, D.D., long a leading priest of the Dominican order, but for some time past an eloquent preacher of the Protestant faith. "On the first of February," says the *New York Christian Advocate*, of March 20th, "Bishop Haven gave Church-letters to Mr. and Mrs. Petherick and thereby transferred their membership to Pachuca, the center of the silver-mining district and about sixty miles from the City of Mexico. They would thus become the nucleus of a Methodist Church in that town, which the Bishop designed to organize immediately."

Northern Mexico.

REV. MR. BEVERIDGE writes from Monterey, March 4th, 1873, giving one or two items of encouragement. At Allende, a small, but growing school has been commenced by a young woman in connection with the Protestant Church at that point. As evidencing the progress of liberal as well as of Protestant ideas in Northern Mexico, the following statement may be noted: "Several small weekly papers have been started in Monterey of late. One is edited by the priests, and the others are of a liberal character. One of these papers is sent to me, although I am not a subscriber, nor do I know the editors. I was pleased to see in the last number several articles of a religious nature defending Evangelical Christianity. I have reason to believe that our friends are on the increase."

On the first of last month the Mission in Northern Mexico was taken under the care of the *American Board of Foreign Missions*. Writing under date of Monterey, March 31st, 1873, the last day of his connection with our Society, Rev. Mr. Beveridge briefly alludes to the growing hopefulness of the work in this field:—"The first of April commences under much more favorable auspices than the first of January. Our members are now more firmly established than before, and I have fair prospects of soon seeing a great change for the better." Mr. Beveridge also refers as follows to the recent

VISIT OF BISHOP HAVEN TO MONTEREY:

"Rev. Gilbert Haven, Bishop of the M. E. Church, passed through this place on his way from Mexico to the States. He arrived here Saturday evening, and yesterday attended our afternoon service. He appeared to be favorably impressed with the appearance and behaviour of our congregation. After our

service was ended, I requested some of our members to visit all the foreigners in the city who understood English, and invite them to an English service in the evening. Several came who, with a number of our own members that came in out of curiosity, having never heard a sermon in a strange language, formed quite a little congregation. Bishop Haven addressed them, and retired to his room in the hotel quite pleased with the day's experience. He left at three o'clock this morning on the stage for the United States."

Later and Important from Central Mexico.

Since the foregoing was in type, a letter has been received from Rev. Dr. Win. Butler, dated Mexico city, April 5th, from which we extract the following very interesting items:—

JESUITS EXPELLED.

"The *Jesuits* have been making such bold attacks, both on the laws of the land and on Protestant people, that the attention of the public press has been called to them, and such a storm has been raised that the Senate of the State of Puebla passed a law yesterday—9 to 1—expelling them from the State, and I understand that the Congress of this Union last night did the same. Their visit to Mexico has thus proved a short one. Would that our own country would follow this bold example of Roman Catholic Statesmen, who frankly avow that they find the presence of these scheming foes of freedom and progress to be inconsistent with the open honesty of Republican institutions and unworthy of their protection.

ATTEMPTED INCESTUARY.

"I am doing what little I can. We have opened a chapel, formerly belonging to the Romanists, and it is well filled each Sabbath. Some of the Priests and Papists are bitter enough, annoying

our people; and a few days ago they filled a sponge with burning fluid, and, igniting it, about 11½ o'clock at night flung it through a window into our chapel; but it did no harm. They seem so blind, that they can not understand that such conduct reacts to the disadvantage of those who do such things. So we quietly hear their threats, and trust in God, and go forward. This land is to be saved from sin and Romanism, and its fine people are yet to add their numbers to the evangelical life of Christendom.

DR. BUTLER'S FIELD AND WORK.

"My own work is divided into three points, one of which is 116 miles off, and the other 60 miles, and I have been away from this city a good deal, so that my six weeks have been quite crowded with duties. God has sent me some help. We are four in number now, and have organized five congregations, three day and Sunday schools, two classes, and a prayer meeting. But Romanism has so perverted the morals and consciences of this people, that it will need the entire Gospel of God to liberate and save them.

"Our Bishop Haven has completed his journey through Mexico without meeting any mishap, and is to-day in Texas, en route to New-York." [The Bishop has since arrived safely in New-York city. ED.]

TESTIMONY TO DR. RILEY'S WORK.

"*Dr. Riley* has, under God, done a glorious work here—all must acknowledge that—and he can still do a greater work, I believe. Would that he were here to lead on his cause once more. It needs his presence. I wish that I had more time to see and understand his work. I have been only three times in his congregation—indeed have not been able to be oftener."

Our readers will remember that the chapel of the Church of San Francisco

has been for more than a year past occupied by one of the congregations established by Dr. Riley; but the main church edifice, a vast building, capable of seating 4,000 persons, has not yet been put in such repair as to be ready for occupancy. It is to this latter structure that Dr. Butler alludes in the following

paragraph:—"Dr. Riley's large church, well filled, would be one of the most inspiring sights on this continent. Its repairs are progressing." Their early completion, however, must depend upon the success of Dr. Riley's present efforts in this country to secure the funds needed for the purpose.

LITERARY NOTICES.

The Historic Origin of the Bible: A Handbook of Principal Facts from the Best Recent Authorities, German and English. By Edwin Cone Bissell, A. M.—With an Introduction by Prof. Roswell D. Hitchcock, D. D., of Union Theo. Seminary, N. Y. New York: Anson F. Randolph & Co. 1873. xxiii & 492 pp. 8vo.

The first part of this handsome volume gives the History of the *English Bible*.—The second contains that of the (Greek) *New Testament*—under the heads of the Written Text, Ancient Versions and Printed Text, the New Testament Canon, the Gospel and Acts, the Epistles of Paul, the Epistle to the Hebrews, the Catholic Epistles, and the Apocalypse. The third considers the *Old Testament*—the Language, Manuscripts, Versions, etc., the Canon, and the Origin of the Separate Books.—Two Appendices are consecrated to the leading opinions on Revision, and to the Apocrypha. As Dr. Hitchcock observes in the introduction. Mr. Bissell's volume "covers ground not covered by any single volume which has yet appeared;" and we have Dr. H.'s endorsement of the author as a painstaking and critical student. We have examined with much interest that portion of the volume which treats of the English Bible, which is of special importance at present, in view of the Revision now in process of execution here and in England. It appears to deserve all the praise bestowed upon it by Dr. Hitchcock, being both thoroughly accurate and written in such a manner as to interest all classes of readers. Whilst Mr. Bissell's book will not take the place of the older works on Scriptural Introduction, it will supplement them to great

advantage; since it discusses many matters of great interest which are altogether omitted by Angus and most other writers on this subject. We heartily commend it to our readers as highly creditable to American scholarship.

Jessie's Work; or, Faithfulness in Little Things. By Mary E. Shipley. New York: American Tract Society. 16mo. 224 pp. Price \$1.00, postage 12cts.

The lesson of this entertaining and well written book is, that those who are ready to work for the Master have no need of wealth or high position, but will find enough to do in the sphere of life to which God has assigned them. The story is specially adapted to children of from twelve to fourteen years of age.

Daily Communion with God, on the plan recommended by Rev. Matthew Henry, V. D. M., for Beginning, Spending, Concluding each day with God. By James R. Boyd, D. D. New York: American Tract Society. 18mo., 104 pp. Price 30 cents, postage 6 cts.

A little volume full of practical suggestions for the promotion of personal piety. It is a merit that the author has made such free use of the thoughts and even the expressions of that devout Christian and model pastor, the commentator Matthew Henry.

The Missionary World, being an Encyclopedia of Information, Facts, Incidents, Sketches, and Anecdotes, relating to Christian Missions, in all Ages and Countries, and of all Denominations.—With a Recommendatory Preface by Rev. W. B. Boyce, Secretary Wesleyan Missionary Society, Rev. J. Mullen, D. D., Secretary London Missionary Society, E. B. Underhill, Esq., LL.D., Secretary Baptist Missionary Society.

New York : A. D. F. Randolph & Co. viii & 568 pp.

The principal divisions of this volume are : 1. The State of the World without the Gospel. 2. Missions and Missionary Societies. 3. Results of Missionary Enterprise. 4. Means of Supporting the Work. 5. Divine Providence. 6. Missionary Literature. 7. Eminent Missionaries. 8. Fields of Labor described. 9. Missionary Gleanings. The plan is a good one and carried out with the research which the author has evidently made insures a very readable and serviceable book. For popular use it will be found exceedingly valuable, and even those who wish to go into special investigations will obtain useful suggestions.—Written on the other side of the Atlantic, it emphasizes disproportionately, perhaps, those missionary efforts which emanated from Great Britain and continental Europe. But this is less of a defect for American readers, as it is precisely these foreign efforts which we are most likely to ignore or underrate. A brief sketch is given of our own Society's history, on page 134, although it is brought down only to the 5th year of its existence.

Quarterly Reviews.

The Bibliotheca Sacra and Theological Eclectic. Edited by Edward A. Park and George E. Day. Andover: W. F. Draper. \$4.00 per annum.

Contents for April, 1873 :—1. St. Elizabeth, by Prof. John P. Lacroix. 2. Christian Ernest Luthardt on the Design of St. John's Gospel, translated by Caspar B. Gregory. 3. Miracles, by Prof. J. Leslie Porter, D. D., LL. D. 4. St. Patrick's Purgatory, and the Inferno of Dante, by Frederic Vinton. 5. The Progress of Christ's Kingdom in its relation to the Spirit of the Present Age, by Samuel Harris, D. D., LL. D. 6. Revelation and Inspiration, by Rev. E. P. Barrows, D. D. 7. The Chronological value of the Genealogy in Genesis v. 8. John McLeod Campbell's Theory of the Atonement, by Prof. E. A. Park. 9. Culmann's Christian Ethics, by Prof. John P. Lacroix. 10. Strauss's Superficiality by Joseph Cook, M. A. 11. Dr. Hodge and the New England Theology, by Rev.

Enock Pond, D. D. 12. Recent works on Prehistoric Archaeology, by Rev. G. F. Wright. 13. Whichcote's Aphorisms. 14. Notices of Recent Publications.

The Christian Quarterly. Editor: W. T. Moore, Cincinnati. \$3.00 per annum.

Contents for April, 1873 :—1. Ecclesiastical Polity in the First Age. 2. Paul's Schism. 3. The Basis of Christian Union. 4. Wuttke on the Irrationality of Sin. 5. Church Organization versus Church Government. 6. Christianity on the Planet Mars. 7. The victory of Faith. 8. Letter, Spirit, Law, Gospel, Written Letter. 9. The Atonement. 10. Literary Notices. Foreign Literature. Review.

The Methodist Quarterly Review: D. D. Whedon, LL. D., Editor. New York, Nelson & Phillips. \$2.50 per annum.

Contents for April, 1873 :—1. The Unity of the Physical World, by President Winchell, Syracuse University. 2. Christian Purity, by Rev. Lewis B. Dunn. 3. The land of the Veda, by Rev. J. W. Waugh, D. D. 4. Mediation, by Prof. Bannister. 5. Jephthah's Vow, by Rev. M. S. Terry, A. M. 6. The Position of Calvinism, by Rev. Robert Aikman, D. D. 7. Synopsis of the Quarterlies. 8. Quarterly Book-Table.

The Presbyterian Quarterly and Princeton Review. Editors: Lyman H. Atwater and Henry B. Smith. New York: J. M. Sherwood. \$3.50 per annum.

Contents for April, 1873 :—1. The Three Ideas, by Prof. Henry N. Day. 2. Crimes of Passion and Crimes of Reflection, by J. B. Bittinger. 3. The Immediate Cause of the Death of Christ, by Rev. Wm. M. K. Imbrie. 4. Dr. Dörner's System of Theology (continued), translated by Prof. G. S. Hall. 5. The Persian Cuneiform Inscription, the Key to the Assyrian, by Prof. Wm. Henry Green. 6. An Obituary of Dr. Liebner, by Dr. Dörner, translated by Prof. W. A. Packard. 7. The Remnants of the Ten Tribes, by Rev. John H. Shedd. 8. Tulloch's Rational Theology, by Prof. J. H. Gillett, D. D. 9. Hamilton's Autology. 10. Notice of Dr. Burns, by Dr. McCosh. 11. Notes on Current Topics. 12. Contemporary Literature. 13. Theological and Literary Intelligence.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
31st March, 1873.*

MASSACHUSETTS.

Boston. Ira Greenwood, part of Legacy,	
per H. Hill, Esq.	\$100 00
" E. D. Goodrich, for Hungary	500 00
" Perry Trust Fund dividend	250 00
Fall River. Mrs. M. B. Young, for Cent.	
Mex. and C. W.	10 00
	860 00

CONNECTICUT.

East Windsor. 1st Cong. Ch., J. F. Fitts,	
Treas.	7 34
So. Coventry. A friend, for C. W.	1 00
	8 34

NEW YORK.

N. Y. City. John H. Browning, for Italy,	
\$100; S. for C. W., \$5; Mrs. O. M.	
Bogart, for C. W., \$5; S. W. Hoag, for	
C. W., \$5; Friends, for Cent. Mex.,	
\$906.35; F. G. Faulkner, for C. W., \$5;	
S. Wright, for C. W., \$5; Rev. C. C.	
Keyes, for C. M. and C. W., \$10. . .	1,041 35
Riverdale. Pres. Church, per Dr. Riley,	
for Cent. Mexico	215 60
Freedom Plains. Rev. O. H. Hazard, for	
Greece	10 00
Homer. Cong. Ch., per G. W. Bradford,	
Treas.	46 00
E. New York. Ref'd Ch., Rev. C. R. Blan-	
velt, Pastor, Wm. Kapelle, Jr., Tr.,	
Geneva. Mrs. M. P. Squire, annuity, \$6,	
and C. W. \$1.	6 00
Rochester. Mrs. Mary B. King	5 00
New Berlin. Joel L. Fuller \$4 and for	
C. W. \$1.	5 00
Owego. Mrs. Harriet Carmichael, for	
Cent. Mexico, \$7; J. Carmichael, for	
C. W., \$5	12 00
Brooklyn. H. Phillips, for C. M. and	
C. W., \$2; J. W. Taylor, Jr., for C. M.	
and C. W., \$5; H. S. Jewell \$5; Mrs.	
Newbold \$5; Mrs. H. W. Starr \$5,	
for C. M.; Henry Collins \$50; T. G.	
Shearman \$10; S. Daniels \$5; J. B.	
Hutchinson \$100; A. D. Porter \$5. .	192 00
	1,551 30

NEW JERSEY.

Montville. Ref'd Church, Rev. L. H. Van	
Dorn, Pastor	17 16

PENNSYLVANIA.

Philadelphia. Wm. Ashmead, M.D., (C.	
W. \$1)	5 00
" 1st Independent Pres. Ch., Rev. J.	
Chambers, D.D., Pastor, bal. in full to	
constitute E. S. Lawyer and Jno.	
Yard, L.M.'s	50 00
	55 00

KENTUCKY.

Louisville. B. F. Avery \$30; Platt & Allen	
\$25; Messrs. Ainslee & Co., Stevens,	
Miss Richardson \$20 ea.; Messrs.	
Belknap, Martin, Hamilton, Belk-	
nap, Byers, \$10 ea.; Keith, for C. M.,	
\$10, for Home Work, \$10; Wheat,	
for C. M., \$10, for Home, \$10; John-	
son & Co., Morne & Co., Monks,	
Jackson & Co., DuPont, McCully,	
Drulaney, Humphrey, Fink, Brad-	
ley, Mrs. Graham and Sudd, \$10 ea. .	325 00
" Messrs. Gheena, Kendrick, Allen,	
Werne, Smith, Bennett, Davis, Pra-	
ther, Owen, Hawkins, Weller, Slaugh-	

KENTUCKY—continued.

ter, Miller, Tompkins, Bridgeford,	
Warren, Hull, Swan & Co., Warren,	
Leonard, Fox, Trabue & Co., Peter,	
Caldwell, Muir, Gardner, Brown,	
Armstrong, Rankin, Barrett, Kin-	
kead, Pope, Lewis, Bangs, Dough-	
erty, Pindle, Ferguson, Way, Kal-	
fus, Willson, Huber, Hibbett, Kaye,	
McKee, Caldwell, Wheat, Dean,	
Harrison, Mrs. Baker, McClelland,	
Hughes, Burkhardt, Murphy, Semple,	
Pope, \$5 ea.	275 00
Louisville. Messrs. McNaughton, Luce,	
Garvin, Needham, Mrs. Boyle, \$3 ea.	15 00
Messrs. Quigley, La Few, Wal-	
ton and Quigley, \$2.50 ea.; Messrs.	
Campbell, Bagley, Warren, Torbitt,	
Barnet, Kent, Stuckey, Boyd, Smith,	
Huber, Fowler, Pope, Tigert, Alford,	
" Harris, Speed, Robinson, Pootle,	
Kennedy, Homire, Breckenridge,	
Morris, Gaulbert, Thurston, Frazer,	
Barnum, Pope, McPherson, Butler,	
and Mrs. Tracy and Thompson,	
\$2 ea.; Messrs. Downing, Fulton,	
Bottomby, Foote, Castleman, Dau-	
mert, Green, Casey, Griffiths, Nether-	
lands, Haynes, McClarty, Peter,	
Beatty, Butler, Raysale, Thurston,	
Matthews, Carson, Mason, Knott,	
Stratton, Irwin, Shanks, Warren,	
Martin, Metz, Shepherd, Hackney,	
Renold, Isaacs, Balmforth, Pope,	
Aldrich, Anderson, Bland, Jarvis,	
Goulding, Duncan, Vaughan, and	
Mrs. Pirtle, Hardin, Speed, Schroe-	
der, Combs, Speed, Mason, \$1 ea.;	
Messrs. Barclay, Cooper, Cook, Dra-	
per, Bliss, and Mrs. Bayliss, Burks	
and Smith, 50c. ea.; F. H. Kaye 35c.,	
Miss Payne 20c.	123 55
" Various individuals, for Industrial	
and Sab. School and poor of the	
Mission	228 01
Henderson. J. M. Beverly	5 00
	971 56

MISSOURI.

St. Louis. Mrs. J. J. Roe \$50; Mrs. C. O.	
Fallen \$40; S. M. Dodd and Jas.	
Richardson, \$25 ea.; H. Hitchcock,	
Mrs. L. Gamble, Mrs. J. Jaccard,	
\$20 ea.; J. R. Allen, N. D. Noyes,	
S. Cupples, D. V. Dutcher, John	
Crangle, Mrs. C. T. Charles, A. Sum-	
mer, Mrs. S. Levering, High St. Pres.	
Ch., D. C. Jaccard, Jno. Wahl, T. G.	
Conant, J. S. McCune, A. S. Mer-	
mod, M. Brotherton, H. C. Yeager,	
J. L. Joy, D. B. Gale, S. M. Glover,	
L. Garnet, J. A. Holmes, A. S. Pet-	
ticrew, \$10 ea.; E. Illaley, G. D.	
Hall, S. B. Kellogg, I. S. Smythe,	
D. H. Chapman, S. B. Merrill, E. A.	
Semple, R. I. Howard, Mrs. C. Bel-	
cher, H. Graham, M. Dodd, A.	
Sproule, D. Rankin, J. L. Pease,	
S. A. Bemis, S. Ridgeway, S. D.	
Drake, G. T. Hulse, F. H. Ludding-	
ton, A. Larque, E. J. Cuendet, T. W.	
Hoyt, Mrs. A. Hammill, P. Rice,	
S. Copperthwait, G. P. Plant, D. B.	
Clark, D. H. Waterman, C. H. Bal-	
ley, B. Stickney, S. Blood, A. M.	
Gardner, O. S. Baker, D. B. Mont-	
gomery, \$5 ea.; E. McKell, M. L.	
Gray, A. Van Syckle, \$3 ea.; W.	
Sheader, J. H. Drew, C. Illsey, Cash,	

MISSOURI—continued.

L. L. Walbridge, H. R. Foster, A. Thurston, H. P. Breed, L. J. Howard, W. M. Benton, A. Stinger, J. M. Fargueson, H. M. Blossom, N. Cole, A. H. Webber, Jas. Patrick, \$2 ea.; others \$3 639 00

ILLINOIS.

Roseville. 1st Cong. Ch., per John A. Gordon, Treas. 8 15
Springfield. Jos. Thayer, Esq. (\$3 for C. W.). 52 00
Sparta. S. L. D. Cortright \$2; Brice Crawford \$5; Mrs. S. Dewey \$1—for C. W. 8 00
Jacksonville. W. & A. Russell, \$5 ea.; R. S. & W. E. Capp, \$2.50 ea.; A. E. Ayres and T. C. Ireland, \$3 ea.; Messrs. Moore, Sanders, Catlin, McDonald, Fiesler and Adams, \$1 ea.; others \$2 27 00
Danville. Rent from Griffith property... 26 85
..... 122 00

INDIANA.

Indianapolis. Sab. School of 3d Pres. Ch., for Greece 38 48
" M. L. Kirby 1 00
..... 39 48

OHIO.

Dayton. 1st Luth'n Ch. Sab. School 20 00
Urbana. 1st U. Pres. Church, additional, Messrs. Beatty, Morrow and Beatty, \$1 ea. 3 00
So. Salem. 1st Pres. Ch., Isaac Evans 5 00
Glendale. Female College, additional 50
Cincinnati. Miss Purlier \$2; Miss Drinker \$10, for C. W. 12 00
Lockland. Pres. Ch., a Friend \$10; Miss Jarvis \$5; others \$16.61—which constitutes Rev. W. A. Hutchinson L.M. 31 61
Newark. Trinity Prot. Epis. Ch. 53 05
" 1st Pres. Ch., Mrs. G. Wallace \$5; Gen. Hamilton \$2; Messrs. Galbreath, Thomas & Thompson, \$1 ea.; Mrs. Cochran 50c.; Collection \$27. 37 50
" 2d Pres. Ch., Messrs. Kingsbury and Clark, \$5 ea.; Mrs. Wharton \$3; Messrs. Shields, Fleck, Newkirk, Scott, Mrs. Reeder, \$2 ea.; Messrs. Town, Marclay, Nash, Fleck, King, Young, Mrs. King, Houston, Woodbridge, Chester, Clark, Ives, \$1 ea.; Messrs. McCune, McCaddee and two Mrs. Smith, 50c. ea.; Mrs. Dean 45c.; Mrs. Atherton 35c.; Mrs. Sites 25c. 38 05
" M. E. Ch., H. W. Wyth 5 00
" Welch Cong. Ch. 4 14
" Col'd M. E. Ch. 2 29
Granville. St. Luke's Prot. Epis. Ch. 16 00
Piqua. U. P. Ch., balance 6 00
Chillicothe. 1st Pres. Church, Hon. S. F. McCoy \$10, in full of L. M. for Mrs. Jane McCoy; A. Renick and Frost, \$5 ea.; Messrs. Beach and Waddel, \$3 ea.; Messrs. Spetznagle, Carlisle, McLean, Scarce, Waddel, Swift, Floyd, Mrs. Dunn, Smith, Mason, \$3 ea.; Messrs. Sill, Brenneman, Fullerton, McClean, Mace, Franklin, Williams, Defew, Ewing, Patterson, Mrs. Smith, Nipgen, \$1 ea.; Yeo and Cochran, 50c. ea. 59 00
" 3d Pres. Ch., Messrs. Bartlett and Welch, \$5 ea.; Mrs. McCague and Bartlett, \$2 ea.; Ghormley, Plotter, Bonner and Miss Walker, \$1 ea. 18 00
" Prot. Epis. Church, Col. Madeira \$3; Mrs. Wallace, Mansfield, \$3 ea.; Mrs. Lansing, Rickenwild, Miller, Wallace, and Mr. Jones, \$1 ea. 12 00

OHIO—continued.

Chillicothe. Walnut St. M. E. Ch., Mrs. McClintock \$5; Mr. Lawrence 50c. 5 50
" Memorial Pres. Church, in part 5 35
..... 333 99

IOWA.

Brooklyn. M. E. Church 10 25
" Pres. Ch. 14 75
Kellogg. M. E. Ch. 10 00
Kellogg. Cong. Ch., L. B. Lyday \$5; H. J. Benson \$3; Rev. R. Hassell, F. T. Downing, H. O. Ensign, \$2 ea.; others \$1 15 00
Wolcott. Pres. Ch., J. F. Skiles \$5; J. W. McKee \$2; Rev. T. H. Hensch, J. W. McKee, \$1 ea.; others \$4.75 13 75
Blue Grass. Union Meeting 14 00
Victor. M. E. Ch. 10 25
" Pres. Ch. 3 75
Newton. U. Pres. Ch., in part 3 00
Galesburg. M. E. Ch., in part 3 10
Mt. Zion. M. E. Ch., E. R. Latham \$5; C. W. Hart, J. M. Treflew, \$1 ea.; others \$7, in part 14 00
Pleasant Hill. M. E. Ch., S. C. Palmer, Thos. Prall, S. W. Ford, A. L. Palmer, \$1 ea.; others \$4, in part 8 00
Bethel. M. E. Ch., in part 4 70
..... 124 55

Brownsville, Oregon. Coll'n during week of prayer, per Jas. Worth 17 00
Winchester, Va. Rev. G. L. Leyburn, for Dr. Kalopothakes' church edifice 57 50
Columbia, Cal. Mo. Con. in Pres. Church, per Mrs. Cha. Toby, \$9; Mr. Valentine Hahn \$1.50; Mrs. Knapp, for C. W., \$2; Mrs. A. M. Dealey \$1.50; Mrs. Kerr, of Springfield, \$1, for C. W. 15 00

Received for the CHRISTIAN WORLD, in addition to items specified above:

Henry Harrison, N. Y., \$100; Thos. W. Olcott, Albany, N. Y., \$100; A Member of 1st Presb. Ch., Hackensack, N. J., \$100; Mrs. M. J. Marwin, Troy, N. Y., \$20; E. Weston, Peckville, Pa., \$5; A. W. Eatabrook, Rosemond, Ill., \$4; Mrs. Thos. McLellan, Boston, \$2; M. F. B. Casenovia, N. Y., 2; R. H. Marshall, Pittsburg, \$10; Mrs. F. Maynard, Mannsville, \$3; Mrs. E. H. Evans, Berlin, \$5; J. W. Bushnell, Kankakee, \$2; Capt. L. Burage, Leominster, \$2; S. Martin, Ripley, \$2; Rev. A. Erdman, Morristown, \$2; Dea. G. W. Dinamore, Clinton, \$3; S. P. Gray, Frankfort, \$5; Mrs. G. S. Hubbard, Chicago, \$5; Rev. N. Cobb, Kingston, \$2; Thos. Knighton, Morristown, \$2; Jon'n Howland, New Bedford, \$3; C. Hatch, E. Bridgewater, \$4; Dr. March, Georgetown, \$2.25; Mrs. R. W. Seymour, N. Y., \$4; Mrs. A. P. Storrs, Owego, \$5; E. W. Waesche, Balto, \$3; S. K. Stow, Troy, \$10; Mrs. J. Olmstead, Hartford, \$25; W. B. Bolles, Astoria, \$20; Mrs. M. Williams, Lakeville, \$5; C. Falconer, Hamilton, \$2; Rev. J. B. Hammond, Chatauquay, \$2.50; Rev. T. Edwards, Buchanan, \$2; S. Higbe, Ogdensburg, \$2; Rev. I. Hyatt, St. Johnsbury, \$2; J. C. West, Mt. Holly, \$3; Rev. N. W. Wilder, Woodstock, \$2; Dea. J. L. Morrison, Franklin, \$2; C. Bartlett, Amsterdam, \$2; and sundry smaller payments, \$28.35 565 10

Total receipts as above....\$5,376 98

THE CHRISTIAN WORLD.

Vol. 24.

JUNE, 1873.

No. 6.

TWENTY-FOURTH ANNUAL REPORT

OF THE

Directors of the American and Foreign Christian Union

TO THE SOCIETY AND THE CHRISTIAN PUBLIC.

MAY, 1873.

For another entire year, the Society's mission-work, at home and abroad, has been steadily prosecuted, and with very encouraging results. Upon our efforts for Evangelization in nominally Christian lands the blessing of the Master has been richly bestowed, and Providential indications all urgently plead for greatly enlarged effort in this direction.

Nevertheless, it has been a year of severe trial to the Board, because of the foreseen necessity, at no distant day, either of such a retrenchment in our Foreign Missions as must be fatal to success or of the entire relinquishment of the Foreign work to others. The latter alternative was ultimately adopted, and this action of the Board, together with the reasons inducing it, was made known in an "*Address to the Public*," which was published in the CHRISTIAN WORLD for March last, and has also found its way into the religious Press very generally. Instead of here recapitulating any of the statements contained in that document, we would respectfully invite attention to it as a whole, as forming an important part of our present report.

It has been the steadfast policy of the Board during the year, even in the face of a manifest and rapid exhaustion of the funds realized to its Treasury from existing legacies, to sustain all its missions up to the measure of former appropriations at least, and, in imperative cases, to enlarge the bestowments. To Central Mexico, for example, the appropriation was doubled from that of the preceding year, and also, as a matter of simple equity, expenditures by Dr. Riley in prosecuting the Society's work, in excess of former appropriations to him, were re-im-

bursed to the amount of \$10,646—it clearly appearing that this additional outlay had been necessitated by extraordinary exigencies, upon the prompt meeting of which doubtless much of the marvellous success of this mission had, under God, depended. We wish also here to state distinctly, that no part of these re-imbursed expenditures had been for Dr. Riley's personal account. On the contrary, to his praise be it recorded, that, in all his service of our Society, he would not consent to draw any salary from its limited resources, and that in addition to his own self-support, and beyond what is now re-imbursed, he has freely expended very considerable sums from his own patrimony in aid of the Protestant cause in Mexico.

Besides the direct work of our Society, we have also been able, during the year, to co-operate in other and special efforts for securing enlarged interest in, and contributions for Italian Evangelization. On the 20th day of April, 1872, our Society welcomed to this country the Deputation from the "Free Christian Church of Italy," by a public reception at Association Hall, tendered conjointly to the gentlemen composing it and to Rev. Dr. Riley, then just arrived from Mexico; and all the subsequent efforts of that Deputation to raise funds were heartily seconded and aided by us. Collections by and on account of the Deputation, amounting to the very handsome sum of \$28,107.52, are acknowledged by our Treasurer among the receipts of the year.

With these explanations we present, from the Treasurer's Report, the following

**SUMMARY OF RECEIPTS AND EXPENDITURES FOR THE YEAR
ENDING APRIL 1st, 1873.**

Receipts.—

From the ordinary channels of individual and Church contributions	\$45,892.84	
From Amer. Bible Soc'y, grants for Bible distribution in Mexico	3,519.87	
Donations and Subscriptions to the Christian World	2,479.88	
Realized from Legacies	\$52,339.00	
And from Int. on Legacy invested	906.63	
Less Annuities and Taxes paid by us	453.71	452.92
		52,791.92
Realized by sale of Lot in 87th st.	\$2,300.00	
Less Taxes and Conveyancing	55.22	
		2,244.78
Collections by and on account of Italian Deputation	28,107.52	
Total Receipts for the year	\$135,036.81	
Add Cash balance at the beginning of the year	393.71	
		\$135,430.52

Disbursements.—

For the Support of Missions in Mexico :—

Appropriation to <i>Central Mexico</i> for the current year (\$10,000 gold)	\$11,200.00
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Re-imbursement to Dr. Riley of Expenditures by him on account of the Mission in excess of Appropriations prior to January 1, 1872, (\$7,000 gold).....	7,840.00
Increase of Appropriations to meet deficit from Jan. 1, to April 1, 1872 (\$2,500 gold).....	2,806.00
Payment of Grants from Amer. Bible Soc. and other specific Donations for this field.....	4,750.77
Total to Central Mexico.....	\$26,596.77
Paid on account of Proposed Mission to San Luis Potosi, being the amount of specific Donations for this purpose.....	1,080.00
Appropriations to Northern Mexico.....	7,866.91
	\$35,543.68
For support of Missions in Chili, South America.....	8,106.07
For support of Missions in Europe :—	
Appropriations to Italy.....	8,322.83
“ to Greece	3,364.75
“ to Hungary.....	1,209.00
	\$12,896.58
For Prosecution of Home Work [including one-half of Salaries of Traveling and District Secretaries*].....	10,148.65
Paid to Italian Deputation, being amount of specific Collections... ..	28,107.52
Publication Work, chiefly CHRISTIAN WORLD.....	9,878.26
Cost of Management, in Collection and Disbursement.....	13,882.76
Paid retiring Allowance to former Cor. Sec'y. and Int.....	1,070.00
Total Disbursements for the year.....	\$119,633.52
Add payment of Outstanding Loan at beginning of year, and Int... ..	7,178.73
Balance in Phelps' Home Fund account.....	6,000.00
Balance Cash on hand, April 1, 1873.....	2,618.27
	\$135,430.52

OUR FOREIGN MISSIONS.

ITALY.—The work of our missions in this land has gone forward prosperously during the year, under the superintendence of the “Evangelization Committee of the Free Italian Church,” to whose care it was entrusted on the 1st of May, 1872. *Rev. Dr. Van Nest*, as President of this “Evangelization Committee,” and *Rev. John R. MacDougall*, as its Foreign Secretary and Treasurer, have had the special oversight of our portion of its work, and are entitled to our thanks for the thoroughness with which they have (without compensation) discharged the trust reposed in them. Upon assuming this trust, they resolved to visit at once all the Mission Stations, in order to become fully acquainted with the Evangelists and with their methods of working, to inquire into and correct any abuses which might have crept into the work, and thorough-

* No portion of the salary of the Corresponding Secretary and Editor has been included here. All office salaries have been charged wholly to the two items of “Publication Work” and “Cost of Management.”

ly to re-organize when this should be found necessary. By dividing the territory, and each going over a portion, they were enabled to complete this visitation in the month of June, and thus to give new direction and fresh impetus to the work in the entire field, before their accustomed absence from Italy during the heat of summer.

From the first, Mr. McDougall has, with marked ability, efficiency and economy, fulfilled all his duties, as the administrator of our funds in Italy, promptly furnishing us, even while in Scotland for his summer vacation, with monthly financial Reports, accompanied by satisfactory and explicit statements in regard to each station. The results of this vigilant and constant oversight were such that, in November, he was able to write: "I have generally to report great satisfaction with the zeal and energy of your agents. . . . Since May last you have added two new and prosperous stations, each with an Evangelist. You will also see that your Colporteur Evangelist at Treviso has added two new [preaching] stations to your list. At each he reports stir and success." Similar outwork has been performed by other Evangelists, additional schools have also been established, and the work at most of our stations has been prosecuted with increased vigor. Additions have been made to the churches of from one or two to as many as ten or fifteen, and the attendance at several of the congregations has been considerably enlarged. Opposition and attempted persecution have in some instances been experienced, but not to such a degree as seriously to hinder the work.

The relations of our Society to the Free Italian Church are most intimate, we having been privileged, under God, to take part in the founding, and to aid for a time in the support of more than one-half of the individual churches now composing this organization. At its Fourth General Assembly, which met in Rome on the 4th of December last, our esteemed friend and co-laborer, Rev. R. B. Campfield, was present, and twice addressed that body, through Signor Gavazzi, as interpreter.—Respecting our representatives there, he wrote as follows:—"I had a most delightful interview with all of our missionaries who were there as members of the Assembly—*eleven out of twelve*, which is the whole number. Only one was absent, and he detained at home with his church on account of a special work of God's grace, rendering it best for him not to leave it at this time. They seemed delighted to see and hear for the first time a delegate or representative direct from the American and Foreign Christian Union, and to hear of our deep Christian interest in their welfare and their labors. I felt that our Board had great reason for thanksgiving to God, for having such excellent and faithful Christian missionaries to represent the Society among the superstitious and famishing multitudes of Italy."

We close the year with *thirteen native Evangelists* in our employ, occupying as many principal stations and their out-stations, and with

four young men supported by us at Pisa, prosecuting their theological studies under the superintendence of Professor De Michelis. All our Italian work is now assumed by the American Board of Commissioners for Foreign Missions.

GREECE.—ATHENS.—*Rev. M. D. Kalopothakes, M. D.*—The *Protestant Church Edifice*, for which Dr. Kalopothakes had labored so zealously, was at length completed and opened for worship on the 12th of May, 1872. One hundred and ten persons were present at the dedication, and the congregations afterwards steadily increased. On the 28th of September, Dr. K. wrote :—"I must tell you that *the Church is now full every Sabbath.*" The sacrament of the Lord's Supper was administered, for the second time since the opening of this building, on the first Sabbath in January last. Several American clergymen of different denominations were present, among them the Rev. Mr. Campfield ; and the occasion was made more interesting by the fact that a young lady, a native Greek of considerable culture, made a public profession of her faith, and was received to membership.

Opposition to this Mission was freshly developed by the completion and occupancy of the new house of worship—first in the form of newspaper attacks, and then in a formal accusation (on the 19th of May, 1872) addressed by the "Holy Synod" of the Greek Church to the Minister of Ecclesiastical Affairs. But the Government was not induced to move in the matter, and, on the 8th of February, Dr. K. wrote us :—"The work is going on well. After a severe effort to break us down, there has followed a respite, and we are again left undisturbed."

The "*Star of the East*" is now, for the 16th year, carrying its weekly messages to many readers in the Orient as well as in Greece ; and the "*Child's Paper*," which is in its sixth year, pays monthly visits to about 3,000 subscribers, and has become nearly self-supporting.

The School established and conducted by Miss Kyle, under the Woman's Union Missionary Society, has proved a very valuable auxiliary to the Mission.

In consequence of an expressed change of views on the part of *Rev. George Constantine*, as to the modes of prosecuting mission-work, the Board felt constrained, early in the year, to accept his proffered resignation ; and his term of service as a missionary of this Society closed on the 1st of June, 1872. Since that time, the whole responsibility and care of this mission has devolved upon *Rev. Dr. Kalopothakes*, assisted in his publishing work by *Mr. Dewar*. The burden has been too great for him, and has impaired his health to such a degree as to render a temporary relief from his post imperative. On this account, as well as to secure the best medical advice, he has decided to spend a few months in the United States, availing himself also of an invitation to attend the General Conference of the Evangelical Alliance, in October next, as a

delegate from the Greek Branch. Our appropriations to this Mission will be continued until July 1st proximo, to afford Dr. K. an opportunity, after his arrival in this country, to arrange for its transfer to some other Board.

HUNGARY AND TRANSYLVANIA.—Under the direction and oversight of *Rev. R. Koenig*, a pastor in Pesth, Hungary, *Mr. Riedel* has continued his missionary colporteur tours during the year, principally in Transylvania, but extending also into a neighboring province, the name of which is withheld from prudential motives. Within the borders of this province there are but four small Protestant congregations, the vast majority of the population belonging to the Roman Catholic and Greek Churches, and a large number being Jews; and extreme caution was needful in his work, on account of the stringent laws against colportage. The Bible was “a completely unknown book;” yet everywhere eager purchasers of it were found, and Gospel light was shed in many a household. Writing of a particular month’s effort, *Mr. Riedel* says:—“My diary shows that the greater part of my sales this month have been effected among Roman Catholics. This refers both to Bibles and Tracts.” His sales for the year amounted to more than 600 Bibles and separate portions of Scripture, and to over 5,000 other publications. The quarterly Reports rendered by him have abounded in incidents of thrilling interest. He seems eminently fitted for the work in which he is engaged, and has doubtless accomplished great good. *Mr. Koenig* is very desirous to keep him in the field, and to send out other similar laborers.

The Deaconess, *Sophie Wehn*, has confined her efforts to the hospital in Pesth, which was established by *Mr. Koenig* about eight years since, with primary reference to affording shelter and nursing to his own church members in case of sickness, but which, by its superior excellence of administration, has attracted hundreds of patients, *a great majority of whom have been Roman Catholics* of the various nationalities and languages of that vast country. Thus in 1871, the patients numbered 492, of whom 445 were Roman Catholics. What influences are here exerted for the spiritual healing of those who come for the cure of their bodily maladies is stated by *Mr. Koenig* as follows:—“They find a Bible in their respective languages in each room; they find a very select library of religious and generally useful books in the house. Service is conducted every morning by the Deaconess, whom you support, and besides regular service on Sundays, I visit the wards regularly, and the Roman Catholics in most cases gladly avail themselves of these opportunities. Frequently after their recovery they purchase a Bible, or a Testament, or a Hymn book, and in not a few cases the acquaintance which they formed with us in the hospital has issued in regular attendance at our church and a renunciation of Papacy.”

Our entire Hungarian work has been sustained during this year, as before, by E. D. Goodrich, Esq., of Boston, and through his liberality we shall be able to carry it on until July 1st. Who will then take it? Mr. Koenig says :—"There is an abundance of excellent opportunities for work among the Papists of this country. May the Lord send out more laborers into His harvest!"

FRANCE.—AMERICAN CHAPEL, PARIS.—On the fourth Lord's day of March, 1872, the *Rev. E. W. Hitchcock* preached his first sermon in Paris, under appointment from this Board as Minister in Charge of the American Chapel. He was commissioned by us for one year only, the arrangement, however, being provisional and looking to his more permanent settlement as pastor, should it be found desirable. We are gratified now to be able to say that the wisdom of the Board in the selection of Mr. Hitchcock as its appointee has been fully justified by the results.—From the first he won favor with the people to whom he ministered, steadily increasing in popularity and success until, in November last, he was unanimously elected by the congregation as their pastor, and has accepted the call. An influential member of the congregation, in a letter written just before the call was presented, speaks of the earnest desire of the attendants at the Chapel to have Mr. Hitchcock become their pastor, and adds :—"There were *one hundred and twenty communicants* the last Sunday, the largest number we ever had. Our pews are all rented, and we are getting along prosperously—all owing to Mr. Hitchcock's popularity, and all wish him to remain." Writing of this same "Memorial Feast," Mr. H. himself described it as "one of those rare occasions of which the lips or pen can say little, but which linger in the memory and heart as a rich and blessed experience," and further informed us that on that day "*fifteen* entered into covenant with the Chapel Church as resident members," of whom "*seven* were connected at home with the Reformed Church, *four* with the Presbyterian, *three* with the Congregationalist, and *one* with the Episcopal."

Subsequently (about the 1st of Feb. of this year), *Henry Day, Esq.*, well-known as an eminent lawyer and as an active elder in one of the leading churches of New-York city, wrote thus from Paris to the *New-York Observer* :—

"There are so many Americans passing through, and living in Paris for a short time, that such a church becomes a necessity. It is for the interest of the whole religious community in America that this chapel should be sustained.

"It is a beautiful building, owned by the American and Foreign Christian Union, and by them dedicated to the use of Christians residing in Paris, and those passing through the city. But it requires a considerable sum of money annually to pay the taxes and keep the chapel in repair, and to pay the salary of the pastor. Mr. Hitchcock has shown himself admirably adapted for the place he fills. Since he took charge of the congregation last spring, the regular membership has increased from about forty to eighty-five. The regular attendance at the communion service ex-

ages from seventy-five to one hundred and twenty, and the chapel never has been so well filled as now. All the different elements in the congregation, which have sometimes heretofore been widely separated in sentiment and action, are now harmoniously united under Mr. Hitchcock, and have given him a unanimous call which he has accepted. He is now inaugurating a Missionary Society within his church which is intended to act on the whole community in and around Paris, where the field for usefulness is so wide and promising. Great spirit and interest is manifested in this enterprise by most of the members of his congregation. Mr. Hitchcock is going to do an aggressive work in Paris. He is taking the best means of building up his church, viz, by organizing them for offensive and aggressive warfare upon all the evil around them."

Respecting the "Missionary Society" referred to by Mr. Day, we learn from Mr. Hitchcock that it was organized by him in November under the title of "The Missionary Association of the American Chapel in Paris," and that prior to January 24th, there had flowed into its Treasury 1,033 francs, soon to be increased by the surplus funds in the "Benevolent Treasury" of the Church, amounting to 650 francs. The "Board of Managers" of the Association, after a careful canvassing of the field in which commence to work, had for the present selected four existing organizations, to each of which they had already made a first appropriation of 100 francs. Mr. Hitchcock thus explains his aim and object:—"My purpose is, through the work in which we engage, to recommend our Chapel Society to the benevolent among us, and to those who visit Paris, and to those who do not, as a suitable agency through which to help on Evangelistic work in France, and especially in Paris." We are sure that the wisdom of inaugurating such a scheme of Christian activity will be apparent to all, and that the organization will conduce greatly to strengthen the congregation while it is helping to spread the light of a pure Gospel among the native Romanist population.

The ownership and supervisory control of the Paris Chapel is to remain in this Society as heretofore.

CHILI, SOUTH AMERICA.—In this country, missions have been maintained during the year without retrenchment at each of the four important localities previously occupied; although it has been out of our power to enlarge the work up to the measure of the demand in each, or to plant new missions at other available points to which our attention has been urgently invited. We earnestly hope, that the *Presbyterian Board of Foreign Missions*, which has indicated its readiness to assume this field, and to whose future care it would seem most naturally to be entrusted, since three of the four missionaries now in charge of the stations are Presbyterians, will be able to meet all the pecuniary requirements for the fullest development of the work throughout the whole of Chili.

Valparaiso is still occupied by Rev. Dr. and Mrs. Trumbull and by Rev. and Mrs. A. M. Merwin. Dr. Trumbull, who began his labors in

this land under the auspices of our own Society and the Seamen's Friend Society, has for several years been the pastor of a self-supporting and strong Church, composed of English-speaking residents. He also publishes for gratuitous circulation two papers (one in Spanish and one in English), and large numbers of tracts, and acts as depositary and general agent for Chili of the American Bible Society. His influence for good is wide-spread and very powerful, and his co-operation has been, to the present time, an invaluable assistance to all our mission-work in that land. Mr. Merwin has been prospered in his efforts during the year. He has preached regularly in Spanish to one congregation, and has inaugurated also a new service in another part of the City, where 25 to 30 attend. The Sunday-School work has been diligently prosecuted, and a day-school maintained. A free school for small children was also opened in the room where the new preaching-service was held, and under the charge of a young Chilian woman, went on for a time with good promise, when it was suddenly closed by the "Intendente," a Government officer, under the instigation of the Romish curate. At latest advices, the Governor had refused to allow the school to be re-opened; but it was hoped to get the matter before the Chilian Congress in such a way as to secure justice and liberty in the matter. The other and older day-school, of same character, remains unmolested. Mr. M. reports five additions to his church within the year of persons converted from Romanism, and three more propounded for membership.

Santiago, the capital of Chili. At this important centre of influence, it will be remembered that the Protestant cause is much aided by the possession of an excellent church edifice. A native ordained pastor, Rev. J. M. Ibañez Guzman, is in charge, and the work has made progress under his ministry and supervision. In November last, he reported *nine* admissions to church membership within a year, and *two* candidates propounded for admission. There had been some depletion by removals and other causes, leaving at that time eighteen communicants in good standing. The average attendance of the congregation had been 60, but latterly had increased to 100. The average attendance on the Sabbath-school had risen from 20 to 35. "While the Gospel is for the poor," writes Mr. Ibañez, "it is also for the rich, and it has pleased me to see that, through the influence of a gentleman who also assisted Mr. Christen very much in Copiapo, several gentlemen [of position] have recently attended our services." Mr. Ibañez further states, that, at the earnest request of the wife of one of these gentlemen, he had been introduced at her house, where he had been "kindly received." Early in the year 1872, the day-school was made self-supporting by contributions of residents in Santiago, and during the year was very flourishing, having a regular attendance in September last of 64 scholars, and 8 dis-

ferent teachers being employed to give instruction in it. In January of this year, Mr. Ibañez visited Valparaiso, and thence went into Southern Chili on a tour of observation, expecting to preach in several large towns.

In *Talca*, less of progress has been reported within the year than at either of the other stations. Rev. S. Sayre, since the death of his wife, in October, 1871, has had no assistance in either church or school, and has also had many difficulties to contend with. Persecution has not been as active as during the previous year; but in October last "a shameful outrage was perpetrated" while he was officiating at an open grave in a Protestant cemetery, around which stood the friends and acquaintances of the recently deceased—"large clods of earth and stones were thrown over their heads upon the coffin." This and similar acts, less flagrant, show the bitterness with which some of Rome's followers there continue to regard the evangelical movement. A house for worship is greatly needed at this point; and the Rev. Dr. Trumbull at one time generously offered to raise among his congregation at Valparaiso \$1,000, provided an equal amount should be appropriated by our Society, towards the object. The estimated cost of the needed building is \$5,000, and something has already been raised for it in *Talca* itself.

Copiapo.—Here, a church building being also greatly needed, a novel expedient to meet the want was proposed by a gentleman, who offered to construct the edifice at his own expense, and to rent it to the congregation at \$50 or \$60 per month, with the privilege of subsequent purchase, provided certain guarantees should be furnished him. The proposition was accepted, \$800 or \$900 were raised by the congregation to effect the guarantee and to meet other expenses, and about the first of June last the new Chapel was begun. The pastor, Rev. S. J. Christen, at that time wrote: "The people show themselves liberal toward the cause, and when once it is constructed I hope to be able to give you some cheering news." No church had been organized at this station at last advices, but it was Mr. Christen's intention to effect an organization as soon as the new building should be completed. Early in the year a superior school was started, in which four teachers were employed—two natives and two foreigners—and last Autumn 50 scholars were in attendance, and its good influence was manifest.

Mr. C. has proved himself a bold and able vindicator of Protestantism. Two discourses of his on the Virgin Mary, preached during the so-called "Month of Mary," (in November,) and afterward published in one of the *Copiapo* journals, created quite a sensation, and called forth attempted refutations from the Romish pulpits, which, however, had only damaged the Papal cause, and, in consequence, "the word of God more mightily grew and prevailed," and the attendance upon the Protestant worship "very much increased". As a final resort, the Priests appealed to Mary herself to vindicate her own cause, and, "in a pro-

cession, they distributed slips of paper containing a prayer to the Virgin, begging her to suppress and confound the Protestants who so much condemn her sacred worship". In January of this year Copiapo was visited by Rev. Dr. Swaney, (a Methodist clergyman laboring at Talcuhuano, under the auspices of Dr. Trumbull's Church), who states that, "There are signs of promise, and it is evident that native character, in many instances, is being well moulded under the influence of Mr. Christen's teaching"; but he says, "Emigration and death have lessened both the school and the congregations". He also thinks Mr. Christen is over-worked.

MEXICO.—NORTHERN.—Twelve months ago the Mexican war was still in progress, and Monterey, the centre of this mission field, passed through great vicissitudes, in consequence of being the residence of the Governor who had taken the lead in the rebellion. About the last of May, 1872, it was captured and recaptured by the opposing forces, and was partially sacked by the Government troops. Miss Rankin was alone in her Seminary building at the time, having previously sent her two nieces, then with her in Mexico, to a safer part of the city, and Mr. Beveridge being absent on a journey to San Luis Potosi. Some ruffian soldiers demanded admittance, but she succeeded, with great skill and tact, in turning them away, after passing refreshments to them through the iron barred windows. She saw General Treviño's house, nearly opposite, entered and plundered, and four men were killed before her own door. After about four hours of fearful suspense and danger, she escaped, at considerable risk, to a friend's house. By the anxiety incident to these exciting scenes, superadded to her continuous labors, her health had become so much impaired as to render it imperative that she should leave her post for a time at least. Accordingly, with the consent of the Board, she came North in September last, and has since remained in the United States. From the date of her departure, the superintendence of this field devolved wholly upon *Rev. John Beveridge*, who also continues to preach to the Church in Monterey, a room in the Seminary building being used as the Chapel for worship. Another room in the same building is occupied as a book depository.

The girls' school in the Seminary was closed when Miss Rankin left; but a boys' school was soon opened, and has been conducted very successfully during the year. The teacher—*Jesus Ayala*—is an educated Mexican gentleman, who has embraced Protestantism. Seven Protestant Churches now exist within this mission field—viz., at Monterey, Cadereita, Mezquital, San Francisco (where is a small church building) Agua Leagues, the Habra, and Allende. The last two were organized during the year—that at the Habra in July, 1872, with 12 members, to which one has since been added—that at Allende in Jan., 1873, with 5 members. Mr. Beveridge also reports, since September, 5 new mem-

bers added at Monterey and 2 at Cadereita. Cadereita is in charge of a native Evangelist, and five other native helpers itinerate, preaching at the various stations, and to occasional congregations gathered at other points. Colporteurs and Bible agents have also begun to be employed again, and day schools are established wherever practicable. All the agencies, which were considerably interrupted by the war, can now be again employed without hindrance, and Mr. Beveridge wrote us a few months since, that "The work is progressing more favorably than at any time during the last two years." Yet, there have recently been some drawbacks, and one sad defection from the path of rectitude on the part of a trusted and valued helper. The needed discipline was administered, and we trust the cause has not been seriously injured.

The American Board has assumed this field from April 1st.

MEXICO.—CENTRAL.—The great Protestant movement here inaugurated, having its centre at the Mexican capital and branching out for hundreds of miles in various directions, has become so well known as to render a detailed description here unnecessary. If our Society had never accomplished any other work for the Master, the part which it has been permitted to take in laying Gospel foundations in this region of Central Mexico would be sufficient to redeem it from any imputation of uselessness. The half a score of Protestant congregations in the City of Mexico itself, some of them numbering from 400 to 600 worshippers,—the three score and upwards of weekly worshiping assemblies scattered from San Luis Potosi on the north to Oaxaca on the south,—the valuable Church property, formerly held by Romanists, now owned by Protestants, in Mexico City especially,—the thousands who have already abjured Mariolatry and placed their trust solely in Jesus,—the fortitude with which the new disciples (mostly from the ranks of the humble poor,) have borne persecution, even unto a martyr's death in some cases—the remarkable conversion of several of the leading Roman Catholic Presbyters, and their subsequent staunch advocacy of the truth and success in winning others to the Saviour—the prompt earnestness with which so many of those who embrace the Gospel, ignorant as well as educated, undertake active service for Christ in proclaiming his message of salvation to others—all these and other marked characteristics so distinguish the work as to render it one of the marvels of the age. What hath God wrought in four short years since our dear brother Riley first entered the city of the Montezumas on his self-sacrificing work of love!

Others have seen, and have now entered in, to share with us in the glorious conquest of this land for Jesus. God bless them, and grant them even more enlarged success to his glory. Previous to this year, no denominational missionaries were in this field. Since September last, *sixteen* (including the wives of married missionaries) have gone thither, under the auspices of three different denominational Boards.

Dr. Riley has not been in Mexico during the past twelve months.— When ready and expecting to return to his post last Fall, he was prevented by the severe sickness of his father, a resident of New-York city, who, after a lingering and painful illness of many months, found his heavenly rest on the 9th day of March last. Being a man of wealth and of large Christian liberality, and entering heartily into the work of Mexican evangelization prosecuted by his son, he had contributed (through the “Mexican Missionary Association”) upwards of \$15,000 to aid the work. His death is a great loss to the cause, and also necessitates a somewhat longer tarrying in this country of Dr. Riley, who will now, probably, as the hot season is approaching, not be able to return to Mexico until the Fall. He has regretted this exceedingly, as the work must necessarily suffer somewhat by his absence, especially since the loss to the cause of that great leader, Manuel Aguas, who died October 20, 1872, and the circumstances of whose death have been fully detailed in the CHRISTIAN WORLD. Nevertheless, there is yet in the city of Mexico a corps of earnest native workers ; and the direction of the gospel movement hitherto sustained by our Society under Dr. Riley’s oversight, has been entrusted to an “Advisory Committee,” composed partly of Mexicans and partly of foreign residents, in whom Dr. Riley reposes full confidence.

It is well known that the cost of an important branch of the work superintended by Dr. Riley has hitherto been borne by “The Mexican Missionary Association,” (an organization for the specific purpose, and independent of our Society, though acting in harmony with it), which undertook the purchase and repair of the Church and Chapel of the ex-convent of San Francisco, the sustaining of worship therein, and the carrying forward of any Gospel work directly connected therewith. This branch of the mission has now been transferred to the “American Church Missionary Society” (Episcopal), with the understanding, however, that it will continue to be superintended by Dr. Riley. The remainder of his work (that hitherto supported by our Society) except such as may naturally flow into the denominational mission movements now in progress, Dr. Riley hopes to be able to preserve and to carry on under a *distinct native Church organization* bearing the sweet name of the “Church of Jesus.” To this it is that quite a large number of annual subscribers have been secured (chiefly from the Methodist church), as announced in our recent “Address ;” and any others who prefer to contribute to help perpetuate this distinctively native work, under Dr. Riley, can do so through our Treasurer.* *Every dollar* sent to us for this object, or for any specific foreign mission work, will go sacredly to

* Those thus contributing will please designate what they send to us as “For Central Mexico.”

its destination, without any deduction on our part for charges of administration.

San Luis Potosi.—Before this important city had been definitely occupied by the Presbyterian Board, (as it was in December last), we had availed ourselves of contributions specifically made for this purpose, chiefly by members of the Episcopal church, and had sent the Rev. Dr. W. H. Cooper to organize and prosecute the Evangelical movement already started there as an outgrowth of the work at the capital. He sailed from New York on the 29th of October ; but, *en route* to his destination, was detained at the City of Mexico by sickness and other unforeseen hindrances, until the time for a favorable occupancy had passed, and with the changes in our Society's plans, his commission was withdrawn.

We cannot conclude this imperfect review of what has been done in Central Mexico, without adverting to two remarkable Providential coincidences which just at this juncture render the field more accessible and more inviting than ever before for Protestant mission effort. The Railroad from Vera Cruz to the Capital has just been completed, and the long intestine wars of the almost desolated country have been happily terminated by the triumph of the liberal party and the unanimous choice of Lerdo de Tejada as President of the Republic. We have already published in the CHRISTIAN WORLD extracts from letters of Bishop Haven (Methodist), Rev. Mr. Phillips (Presbyterian), and others who have recently gone to Mexico, and shall continue to furnish, as we are able, fresh intelligence of the various missionary operations now being inaugurated in this land.

HOME WORK.

CITY MISSIONS.—No enlargement of this work during the past year has been warranted by the condition of our Treasury. But, the missions already in operation have been sustained, and the efforts made in them have not been in vain.

Louisville.—In this city, Rev. and Mrs. J. M. Sadd began the year's work together with their accustomed zeal. But on account of advanced years and failing health, Mr. Sadd was obliged, in June, to leave his post, as he hoped only temporarily, but, as it proved, not again to renew his labors on earth. On the 6th of September, in the 71st year of his age, he went to his heavenly reward. As he had been a "most exemplary, devoted and faithful missionary," his loss was deeply felt. Mrs. Sadd has, however, courageously prosecuted the work alone since his death. Under her superintendence and direction, an Industrial school has been carried forward successfully, recently numbering as high as 189 pupils. Mrs. Sadd writes of it that it "was never more interesting.

Every scholar must commit one verse from the Bible at every meeting. Some who are forbidden to attend the Sunday-school receive the seed of God's word in this way." A Sunday-school has been sustained, having nearly 100 scholars, and a mothers' meeting, with an attendance of thirty or forty. Referring to the past ten years of seed-sowing in that mission, watered by tears and enriched by prayers, Mrs. Sadd expresses the hope that they may result in much fruit, and adds, "We have seen scores of converts gathered, but we expect a hundred-fold." Her monthly reports have been filled with many touching incidents, and afford abundant proof that the Roman Catholic population of our cities can be reached and benefitted by proper effort.

Cincinnati.—Here similar work has been prosecuted throughout the year by Miss Purlier and Miss Schiller, the latter laboring particularly among the German population.

Miss Purlier reports for the year ending March 31st, 1873 ;—2000 visits to families for reading, prayer or conversation, have been made ; sixty visits in all to Hospital, Home of the Friendless, Jail, Children's Home and City Infirmary ; between thirty and forty thousand papers, tracts, and books, twelve thousand Scripture cards, thirty bound volumes, ten Bibles, eighteen Testaments, and five Testaments and Psalms have been distributed ; one hundred and thirty-seven garments were made and fifty-five dollars expended in the sewing school ; fifty-eight garments and about seventy dollars were given to the poor ; five hundred names of scholars are enrolled in the sewing school ; one hundred and six were taught in a Sabbath class ; two weekly cottage prayer meetings were held, from six to fifteen being present at each.

Miss Schiller reports for the same time ;—

1,220 family visits, in 1,060 of which conversations were held on religious subjects. The greater number of these visits were to Roman Catholics. In forty-six families God's Word was read, and in twenty families prayer was offered ; forty visits were made to the Cincinnati Hospital, and occasional visits to the Jail, Children's Home, Home of the Friendless and Orphans' Asylum ; seventy-five pupils are in the sewing school ; twenty-two scholars in a Sunday school class ; 8,450 pages of tracts, 2,870 Sabbath school and other religious papers, sixteen small books, seven Bibles, thirteen New Testaments, and one hundred and sixty Scripture cards were distributed.

On the 8th of June, 1872, the twelfth anniversary of the Industrial schools under charge of these devoted Bible-women was held in the Vine-st. Congregational Church, Cincinnati. In addition to a large and appreciative audience, there were present some three hundred boys and girls, pupils in these schools. After an interesting exhibition, in which the scholars both of the English and German schools took part, the

report was submitted by the Rev. Wm. D. Rosseter, District Secretary of the American and Foreign Christian Union.

"It will be observed," remarks the *Cincinnati Commercial*, of June 9th, "that there are two schools—English and German—the former under the superintendence of Miss Purlier, and the latter taught by Miss Schiller, both maiden ladies, who have been self-sacrificing and untiring in their work of love for the past eight years. They have had under their charge three industrial or ragged schools in which poor girls, mostly foreigners, have been taught industrial pursuits and habits, moral science, singing, etc., and through which several hundred such girls have been thus taken. These missionaries have averaged during these years about three thousand visits annually, to the cellars, garrets, attics, tenement buildings, hospitals and jails, where the adults of this population are generally found—reading the Bible and praying with the people, and pointing them to a purer, higher and holier life. The result has been the purification of many souls, their introduction into the better walks of life, their salvation from pauperism, vice, sin and crime."

Boston and Chelsea.—The Rev. M. Dwight has continued his labors for the year, as usual, serving our Society a portion of the time and also acting as agent of the Massachusetts Bible Society. His mission work has been that of personal visitation, and he has been well received and blessed in his efforts.

MISSION WORK BY OUR SECRETARIES.—During most of the year, there have been in the employ of the Society one Traveling Secretary, and five District Secretaries, who have all done effective service for the cause of Christianity. By sermons, by lectures, and by articles in the weekly and daily Press, they have revealed the errors of the Romish system and the craftiness of her Jesuitical leaders,—have warned Protestant parents against the fatal error of sending their children, and especially their daughters, to Romish seminaries,—have aroused the people to a defence of the public schools of the land against the attempted Bible expulsion and hence their ultimate overthrow,—and have inculcated the duty of active, personal effort in the work of home evangelization among the deluded followers of the Papacy. One-half of the expenses of sustaining this corps of laborers has, therefore, been placed, as heretofore, to the account of home mission work. With our withdrawal from the Foreign mission work, these agencies are of necessity discontinued.*

THE CHRISTIAN WORLD.—The monthly issue of this Magazine for the year has averaged about 12,000 ; but recently, for economy's sake, its free list has been considerably reduced. In the judgment of the Directors, confirmed by a multitude of testimonials from its readers, the influence exerted by it has been powerful, and the Magazine should by all means be continued. It can still be made such an organ of missionary

* Rev. H. H. Fairall has been retained in the service of the Society since April 1st, as *Home Missionary*.

intelligence, gathered from the various Boards that are entering upon work in Papal lands, and from every other available source, as will admirably supplement the information contained in the respective denominational organs, affording much additional matter of deep interest for use in monthly concerts, and for home reading. It can also be made even more effectively than heretofore, to exert a wide influence for the promotion of a sound Protestant Christianity, and for the defence of religious liberty against the insidious efforts of Romanism to regain in this land the power it is now losing in the countries of the old world. With sincere thanks for the generous contributions received in reply to the recent appeal for aid in sustaining this periodical, the Directors have resolved to continue it. Yet its permanence must depend chiefly upon the additional responses that shall be made to the following requests already published :—

1. That, as many of our Life Directors, Life Members, and others now receiving the Magazine gratuitously, as are able and willing should authorize us to place their names on the subscription list, and should send us the dollar for the first year's subscription.

2. That since many are not able to do this, those who are blessed with more abundant means should make larger offerings to supplement the deficiency.

3. That, in order to enable us to increase greatly our gratuitous circulation in quarters where we can not expect payment, and yet where the information contained in our journal would be highly influential for good, liberal donations should be made by those who value the truth, and who desire to aid in disseminating it.

TRACTS AND OTHER OCCASIONAL PUBLICATIONS.—No new publications of this kind have been issued during the past year, but the distribution of those already published has been continued. It is very desirable to continue the issue of such occasional literature in Tract form as the exigencies of the hour seem to demand, and this we propose to do as we have the means.

ACKNOWLEDGMENTS AND THANKS.—We gratefully acknowledge the kindly aid rendered to our work by the American Bible Society in appropriations of money to defray the expenses of Bible distribution ; and by the American Tract Society of New York, and the Western Tract and Book Society of Cincinnati, in contributions of books, tracts and papers.

Dr. TREASURER in Account with the AMERICAN AND FOREIGN CHRISTIAN UNION, for the Year ending 31st March, 1873. Cr.

1872. April 1.	To Balance from previous year.....	\$ 393 71	1873. April 1.	By Disbursements for Missions in Mexico :—	
1873. April 1.	" Amount from the ordinary channels of individual and Church contributions.....	45,892 84	"	" Appropriation to Central Mexico for current year, (\$10,000 gold).....	\$11,900 00
"	" Donations and Subscriptions to the <i>Christian World</i>	9,479 88	"	" Reimbursement to Dr. Riley of expenditures by him on account of the Mission in excess of Appropriations prior to January 1st, 1872, (\$7,000 gold).....	7,840 00
"	" Grants from American Bible Society for Bible distribution in Mexico.....	3,519 87	"	" Increase of Appropriations to meet deficit from Jan. 1st, to April 1st, 1872, (\$2,500 gold).....	2,806 00
"	" Amount realized from Legacies.....	\$52,350 00	"	" Payment of Grants from A. B. Socy and other specific Donations for this field.....	4,750 77
"	" Aid interest on Legacy Invested.....	\$906 83	"	" Total to Central Mexico.....	\$26,596 77
"	" Less Annuities and Taxes paid by us.....	453 71	"	" Paid on account of proposed Mission to San Luis Potosi, being the amount of specific Donations for this purpose.....	1,080 00
"	" Amount realized by sale of Lot in 87th St.....	\$2,300 00	"	" Appropriations to Northern Mexico.....	7,866 91
"	" Less Taxes and Conveyancing.....	55 92	"	" Disbursements for Missions in Chili, South America.....	
"	" Collections by and on account of Italian Deputation.....	2,944 76	"	" Disbursements for Missions in Europe :—	\$6,323 83
		28,107 52	"	" Appropriations to Italy.....	3,364 75
			"	" " Greece.....	1,909 00
			"	" " Hungary.....	
			"	" Amount paid for prosecution of Home Work.....	13,898 58
			"	" Amount paid to the Italian Deputation, being the result of specific Collections.....	10,148 65
			"	" Publication Work, chiefly <i>Christian World</i>	96,107 53
			"	" Cost of management in collecting and disbursing.....	9,878 26
			"	" Retiring allowance to former Cor. Secy and Interest.....	13,883 76
			"	" Payment of Loan of previous year.....	1,070 00
			"	" Add interest.....	\$6,850 00
			"	" Balance in Phelps Home Fund.....	389 73
			"	" Balance, Cash on hand, April 1, 1873.....	7,178 73
1873. April 1.	To Balance brought down.....	\$135,430 52			6,000 00
					9,618 87
					\$135,430 52

The above accounts audited and compared with vouchers, and found to be correct.
NEW YORK, April 17, 1873.

HENRY A. OAKLEY } Auditing Committee.
LEWEL BANGS }

A. S. YOUNG, Treasurer.

\$33,543 68
8,108 07
13,898 58
10,148 65
96,107 53
9,878 26
13,883 76
1,070 00
7,178 73
6,000 00
9,618 87
\$135,430 52

Annual Meeting of the Society.—Organization of New Board.

IN accordance with published notices, the *Annual Meeting of the Society of the American and Foreign Christian Union* was held at the Society's Rooms, No. 47 Bible House, on Thursday, May 8, 1873, at 2 o'clock, P. M.

The President being absent, F. W. Wolcott, Esq., was called to the Chair. E. S. West, Esq., was appointed Secretary pro tem.

The Annual Report of the Board of Directors was presented by the Corresponding Secretary, Rev. S. W. Crittenden ;—also the Treasurer's Report. Both these documents were approved, and their publication was authorized. Certain proposed changes in the By-Laws of the Society were adopted. Directors were elected in place of those whose term of office expired at this time, and to fill vacancies which had occurred in the Board during the year. The new Board, thus constituted, was directed to hold its first meeting, for organization and business, immediately after the Society meeting.

The Board of Directors met on the adjournment of the Society, and agreeably to its instruction, elected Officers for the year, and transacted other business.

Resignation of Rev. S. W. Crittenden.

At a meeting of the Board of Directors of the American and Foreign Christian Union, held on the 17th of April, it was deemed advisable, in view of the entire withdrawal of the Society from its foreign mission work and the discontinuance of all its collecting agencies, to reduce the working expenses for the ensuing year to the smallest practicable amount.

This change contemplated such a reduction of the administrative force of the Union, that, in order to leave the Board entirely free to carry out its projected plan, the *Corresponding Secretary*, Rev. S. W. Crittenden, felt it incumbent upon him to tender his resignation, to take effect June first.

Mr. Crittenden was, however, unanimously re-elected, at the Annual Meeting for the election of Officers, held on the 8th of May. But subsequently, on his renewing the request that his resignation be accepted, the Board acceded to his wishes, and consented to his retirement from the Secretaryship, accompanying their vote of acceptance with the following resolution :—

Resolved, That the Board, in accepting the resignation of the Rev. S. W. Crittenden, expresses its cordial satisfaction with the fidelity, judgment, and ability with which he has discharged the duties of his office for the past two years, and that he retires with their best wishes for his happiness and usefulness.

Appointment of a New Secretary, Editor, etc.

At the same meeting of the Board of Directors, Rev. Henry M. Baird, Ph. D., was unanimously elected Corresponding Secretary, Editor and Assistant Treasurer. Mr. Baird is Professor of Greek in the University of the City of New York, and does not intend to relinquish that post, but will devote a portion of his time daily to the editing of the *CHRISTIAN WORLD*, and to such official correspondence as the interests of the Society may require. He will enter on his labors on the 1st of June, and the July number of the magazine will appear under his editorial supervision.

EDITORIAL NOTES.

THE ATTEMPTED ASSASSINATION IN ROME.—On Wednesday, the 26th of March, three men were detected in the very act of depositing a lighted bombshell at the door of a hall in the city of Rome, in which a crowded audience were gathered for divine service and to listen to the discourse of an Evangelical minister. Signor Gavazzi had been announced to speak, and his theme was the necessity for the abolition of “religious” establishments. It was not surprising that the Protestant place of worship, in the *vicolo del Corallo*, was quite full, with a hundred or more persons outside unable to get in. Fortunately the earthenware shell, the true nature of which was concealed by wrappings, was unskilfully loaded; and the powder instead of exploding suddenly and hurling in every direction the fragments of iron with which it was charged, merely produced a great cloud of smoke. No one was injured, and the meeting, we believe, proceeded without interruption.

We draw attention to the occurrence for two reasons:—First, we desire that Protestant Christians may find encouragement in the proof which it affords of the profound consternation of the enemies of the truth in view of the progress of the Gospel in Italy. These repeated attempts to take the life of Protestant preachers and worshipers are an admission of alarm. Assassination is a weapon of desperation. The Pontifical party concedes that its power is tottering even in the pretended centre of Christendom. We say the *Pontifical* party, because it so happens that in this case there is no doubt as to the authors and instigators. The three culprits were all devoted adherents of that party.—One of them, Silvestrini, was an ex-papal gendarme; another, by the name of Dermi, had been one of the Pope’s huntsmen, and had been under government surveillance on suspicion of a somewhat similar offence. The third, Stefanini or Stefanucci, was a student, and was the

person who had been seen to light the match. There was not the slightest uncertainty respecting the fact that they acted under the instigations of the confessional.

A second point which we deem worthy of comment is that the result of the trial of these miscreants shows that the Italian radicals are not far from right in alleging that the government is either too favorable to the Papacy, or too timid, to be impartial. Instead of arraigning the culprits before the Court of Assizes—the only court having proper jurisdiction in cases of attempted murder—the officers of law brought them before a petty court—the 4th section of the “*tribunale civile e correzionale*.” Instead of indicting them for an attempt to murder, they accused them of “disturbance of the rites of another religion and so of the public peace.” The prosecuting officer, if we may credit the assertion of *la Capitale*, apparently endorsed by the *Fede e Scienza*, said not a word concerning the attempt to murder some hundreds of men, women and children. It was a natural consequence that the court imposed upon the prisoners a very light penalty : *three months' imprisonment* and a fine of 300 francs, or \$60, upon one of them, and *one month's imprisonment* upon the other two. After this inadequate sentence, and in view of the severity customarily shown to those who manifest their sympathy for Mazzini's memory, we confess that there is some reason in *la Capitale's* assertion, “We are still under the priests.”

PROTESTANT CHILDREN IN ROMISH SCHOOLS.—The Romish priests give very different answers to the question, “What constitutes interference with the religious training of children?” When the question is propounded in connection with Roman Catholic children in the public schools, the reply is, that the use of any form of prayer, whether extemporaneous or liturgical, which has not the sanction of the Romish Church, the repetition even of the Lord's prayer under the lead of a Protestant layman or minister, or the reading of a chapter of the Bible according to any version except that of Douay, is an unwarranted interference with the pupil's religion, and a gross outrage upon his rights. But let the question concern Protestant children in Roman Catholic schools, and note what different views are expressed. We have before us the Seventeenth Annual Catalogue of Saint Mary's Academy, Notre Dame, Indiana, for the Academic Year 1871-2,” and, on page 5, we find this statement under the head of “Religious Instruction” :—“Pupils of all denominations received ; and while the utmost care is taken in the religious instruction of the children of Catholic parents, *there is no interference with the children of those of a different belief.*” The very next sentence, however, enables us to interpret this wonderful liberality : “*For the sake of good discipline all are required to be present at the public religious exercises.*”

REV. N. P. GILBERT.—RESOLUTION OF THE BOARD.—At a meeting of the Board of Directors of the American and Foreign Christian Union, held on the 8th of May, 1873, the following Resolution was unanimously adopted :—

Resolved, That this Board records with pleasure its appreciation of the faithfulness and diligence of the Rev. N. P. Gilbert, while in the service of this Society for twelve years as a Missionary in South America, and for one year as District Secretary for New England; and would cordially commend him to the Church at large and to any other Board needing similar service.

DEATH OF REV. DR. PARKER, A DIRECTOR OF THE "UNION."—Rev. Joel Parker, D. D., for many years and up to the time of his decease an active member of the Board of Directors of the American and Foreign Christian Union, fell asleep in Jesus on the 2d day of May, 1873. At the meeting of the Board held on the 8th of the same month, the Rev. Dr. S. Irenæus Prime announced the sad event with appropriate remarks, and on his motion it was

Resolved, That the Board has learned with deep regret of the death of the Rev. Joel Parker, D. D., for many years a faithful and valuable member of this Board. The Directors cherish with affection and respect the memory of his services, and by his death would be stimulated to increased diligence in duty while their own term of life is prolonged.

MISSIONARY INTELLIGENCE.

"Help Needed for the New Work."

UNDER this heading the *Missionary Herald* for May sets forth the pressing necessities of the American Board for the means to carry on the fresh work which it has undertaken to do in Papal lands. The Christian public cannot be too strongly impressed with the importance of maintaining in their full efficiency and even of largely increasing the support of the missions formerly carried on by the AMERICAN AND FOREIGN CHRISTIAN UNION, and recently assumed by the denominational Boards. The work was begun by the founders of the Union in faith and prayer, and has been prosecuted with no little expenditure of time, labor and money. We trust that it will not be less generously sustained when it has reached such en-

couraging dimensions, and when it offers such bright promise for the future.

The Missionary Herald says :—

"When the Board resolved, at Salem, to extend its operations to Papal lands, it had reason to believe that the means therefor would be gladly furnished. The last financial year fully realized the expectations of the Prudential Committee; but they are obliged to confess that the present year has disappointed them.—Though the work which they have undertaken has constantly enlarged, the contributions have actually diminished. The amount received for this work since September 1, 1872, to April 1, 1873, was \$7,393.17, or but little more than \$1,000 a month; the disbursements for the same period were \$21,103, or \$3,000 a month. It will be seen, therefore,

that the balance of \$7,210.66, with which the year began, has been exhausted, and a considerable debt incurred.

"It is supposed that the expenses from April 1 to September 1, 1873, will be about \$2,500 a month. Hence if the year is to close without a deficit, the income during these five months will need to be \$19,000, or nearly \$4,000 a month.—It is earnestly requested, therefore, that this amount be remitted to the Treasurer."

THE Presbyterian Board of Foreign Missions complains of a similar lack of funds adequately to carry on the missionary work it has undertaken in Mexico. In his letter of May 1st, 1873, which we find in the *New York Evangelist* of May 8th, Rev. Dr. Ellinwood, one of the secretaries, says: The Presbyterian missionaries have not been able, as yet, to buy a shelter of any kind, for church or school, in the capital. Is this state of things worthy of the Presbyterian Church? Shall these men and women, who have sacrificed so much for Mexico, be left to struggle on without the proper facilities for their work? There is no Board of Church Erection for the Foreign Mission field. Nothing can be obtained from such a source; and the Foreign Board is \$100,000 in debt, and dare not advance further unsustained."

Mexico.

WHAT HAS BEEN DONE FOR JESUS IN MEXICO.

WE are glad to receive cumulative evidence that the Gospel work in the Republic of Mexico not only is hopeful as to its future aspects, but has already been laid on firm and solid foundations through the labors of our missionaries, who both in the capital and in the northern provinces have for years been working and praying for the evangelization of the country. A letter from

Rev. Dr. Ellinwood, one of the secretaries of the Presbyterian Board of Foreign Missions, dated May 1st, 1873, and based upon the reports of several missionaries sent out within a few months by that Board, bears unequivocal testimony to the thoroughness of the work which had been already accomplished before their arrival, and in the further prosecution of which they have now undertaken to co-operate. We transcribe a few sentences:

"I know of no place, in either the Home or the Foreign field, where the work of evangelization is so auspicious as in Mexico. Nowhere else is the harvest so ripe, the open doors so numerous, the spirit of inquiry so rife, and the movement of the people towards evangelical truth so spontaneous, as in that republic which lies close by our side, and whose moral and religious destinies are so identified with our own. Four married missionaries and one unmarried lady sailed for that field but a few months since, and yet already they have fifteen congregations under their care, besides four or five schools. In almost every considerable town they find a nucleus of a Protestant congregation already gathered. In the capital their congregation is so large (over 600), and their place of meeting so small, that three services have to be held to give the people an opportunity to attend. Thirteen young Mexican laymen, chosen from this congregation, are under daily training, for one or two hours a day, for the work of lay preaching in the villages on the Sabbath. The growth and expansion of the whole movement is almost beyond parallel, and has so attracted the attention of other denominations that they have at once purchased advantageous property."

A MURDEROUS ATTACK—A CHRISTIAN MARTYR.

WE are favored by Dr. Riley with

extracts from letters received by the last mail, which give details respecting a fresh outburst of the fanatical hatred against the preaching of the Gospel.

MEXICO, April 26th, 1873.

"Primitivo Rodriguez went to Capulhuac and Joquicingo and had a very narrow escape from being killed. He behaved in a good Christian spirit, and avoided much bloodshed by his prudence in not allowing the Protestants to fire on the Romanists who attacked them after he had celebrated a baptism in Capulhuac. The facts are briefly the following:

"After Rodriguez had baptized a child at Capulhuac a man fired at him and his companions. The ball missed him, but two or three others were badly wounded, and he, it appears, received some blows on the neck from some of the assailants which knocked him down. One of them was going to thrust a dagger into him, when the assailant's arm was detained by one of our brethren, who was immediately mortally wounded and died shortly afterwards, refusing to the last to confess to the Roman Catholic curate, exclaiming that he had already confessed his sins and had been pardoned by the merits of his Saviour Christ Jesus. The wounded asked pardon from the Almighty for their enemies who so cruelly attacked them. Rodriguez asked protection for the wounded, which was granted, as the prefect of Tenango behaved very well. The Jesuits are working as much as they can against Protestantism, and are, of course, spreading the idea that the latter will gradually bring on annexation.

PROGRESS OF THE CHURCH OF JESUS.

"The outstanding country congregations are gathering around this national 'Church of Jesus.' The congregations of the 'Church of Jesus,' at Atlapulco

and environs, and at Joquicingo are in a flourishing condition; they sing the hymns well and they are making new converts around them. In Cuernavaca we have a good congregation, and if we had funds, we could buy a chapel there; this congregation is spreading the Gospel throughout the State of Morelos and is laying the foundation for other congregations, although the persecution is very violent in those parts.

"The Church of San Jose de Gracia was full at the celebration of the Lord's Supper, and our city congregations are increasing in numbers. You must think seriously about the foundation of a theological seminary for the "Church of Jesus," as we must have a regular ministry growing up, and also think about establishing a paper.

"Our brother Marari has entered the ministry and will not receive a salary, and in fact with the missions outside of the capital to aid, &c., we cannot afford to pay any more ministers at present.

"ALBERT E. MACKINTOSH."

THE PRESIDENT PROMISES PROTECTION.

From a letter from the Rev. William Butler, D.D., we learn that several friends of the Gospel had an interview with the President of the Republic of Mexico, Lardo de Tejada, and unitedly called his attention to the persecution that the Christians in Capulhuac had recently suffered at the hands of the Romanists. Dr. Butler, who was himself present on the occasion of that visit to the President of Mexico, writes to Dr. Riley the following words: "Our interview was *most satisfactory*; the President's response was *noble* and worthy of the chief magistrate of a nation that loves liberty. The President answered that he would vindicate to the last degree the rights of Protestant Christians, and holds in honor their services to the Republic of Mexico. No

doubt in this last remark he referred specially to your own work."

THE GOSPEL WORK AT TOLUCA.

Mr. *James Pascoe*, an Englishman by birth, has recently written an account of the beginnings of the Gospel work in *Toluca*—a city of 30,000 inhabitants, situated about fifty miles west of Mexico City, and at an elevation of 8,500 feet above the sea. For twenty months after Mr. Pascoe's arrival, and until August, 1872, he could find but a single Protestant resident. "The preaching of the Gospel was entirely unheard in Toluca," he tells us, "before the close of the past year. The whole city was given up to Popish idolatry of the basest kind; the people were literally steeped in ignorance of God's truth, in superstition and fanaticism, while the priests were and still are so shameless in their vice and immorality that they have become subjects for street proverbs."—After the fall of Maximilian and until the death of Juarez, the priesthood were kept somewhat in check, but "with the incoming of the present president," we are told, "they seem to breathe again, and we have the ceaseless din of church bells and gaudy pagan processions in great frequency."

Mr. Pascoe felt his heart stirred within him at the sight of the perishing multitudes. He first wrote to England imploring help in their behalf, and before receiving an answer went to Mexico City, where he became acquainted with the work begun under the auspices of Dr. Riley. The sight of what was there being done for Christ and the discovery that the British and Foreign Bible Society had an agency in the capital encouraged him to renewed labors. These labors were not fruitless. He says:—

THE FIRST FRUITS.

"My efforts toward preaching the Gospel had hitherto been of a very de-

sultory character. It is true that in mines we had frequent prayer meetings and preachings to the few Englishmen in the mines, besides which I often spent hours speaking of Christ to the groups of Mexicans and Indians when opportunity offered, and often loaned my single Spanish Bible from house to house, but with no observable results. The first fruits was our Mexican maid-servant, a young woman of twenty-two years of age, and a most rigid Catholic. Living some time with us she became much attached to my wife and little ones. She was fond of reading, and almost nightly read the life and miracles of 'San Francisco de Paula,' whose wonderful doings and adventures put the 'Arabian Nights' quite in the shade. Seeing me continually reading my Spanish Bible the girl became curious. I purposely left the Bible where she could have access to it, and she began to take sly peeps into its contents. Observing this I ventured to read passages to her occasionally; she listened in silence, but evidently afraid she was treading on forbidden ground. She redoubled her readings of the Saint, and became unusually punctual in attending mass. But she had learned to love to read the Bible, and on my visit to Mexico City I purchased her a New Testament, which she received with tears of joy. Then began a struggle between the *Testament* and the *Saint*.—She would read both at times, until finally the *Saint* was entirely discarded and she began to read the *Testament* to her sisters, of which she had four, and all were staunch Romanists, while her mother was unusually bitter against the Protestants, and both mother and sisters began to plague the poor girl for reading such heretical books.

"It was amusing to see the younger sisters cross themselves continually and mutter a long round of prayers whenever I talked or read the Bible to their

sister. But we both persevered and in a few days both crossings and prayers were forgotten, and all four sisters took to reading the Testament. The mother still held out, and sometimes became quite furious against her daughter. One night she came and stormed to her heart's content. The girl waited patiently, and at length calmly said: 'Mother, let me read a little to you from the book, then you can judge for yourself if it is bad.' The mother sullenly listened, and the girl read the story of the Prodigal Son, and its effect on the woman was instantaneous and astonishing.—With tears in her eyes she said it was very beautiful, and she wished she had a book of her own. The girl came to me joyfully with the news, and I gave her a large type Testament, which the mother gladly accepted. Since then two months have passed, and the whole family are now sincere Christians, and in defiance of relatives and priests, and the curses pronounced against our house, they all come regularly to worship."

Such were the small beginnings of the religious awakening. And now meetings began to be held for Bible reading and religious conversation, but rarely did more than eight or ten persons venture to attend them. Still the growth was steady, and the unconcealed hostility of the priests showed that in their eyes at least the movement was by no means insignificant.

FIRST PUBLIC SERVICES.

On the 1st of February, Rev. Maxwell Phillips, a missionary of the Presbyterian Board, came to Toluca on a visit, and as a result of his consultation with Mr. Pascoe, he returned three weeks later bringing with him Senor Aguilar, one of the native Mexican converts.—Having obtained the Governor's assurance of protection, and secured a hall for worship, Sunday the 23d of February beheld the first two Prot-

estant services in the city of Toluca.—Over fifty persons were in attendance, mostly men. The morning exercises were undisturbed. The scene was different when the Protestants came together again.

"In the evening a similar number attended, and excellent order prevailed inside, while a mob of about two hundred roughs took possession of the street, shouting—'Mueran los Protestantes!'—Death to the Protestants; and just as we began to pray they hurled a great stone through the glass of the window, which, of course, caused some commotion, but soon all were again composed in prayer, in which those outside were not forgotten. The timely arrival of the guard prevented further annoyance that night."

At a meeting on the next Wednesday a still larger number of Protestants—nearly one hundred—came together. The Papal party had not, however, renounced all hope of breaking up the new worship. A band of some sixty ruffians made a rush toward the building intent upon mischief, but were repulsed by the police guard. Since that time the little community of Protestants, though subjected to petty annoyances at the hands of their enemies, has continued to multiply. Recent information in the *Foreign Missionary*, for May, states that "two months ago there were only six or seven timid ones who met to read the Bible at Toluca, there are now upwards of twenty-five that have given evidence of true conversion."

Italy.

BIBLE DISTRIBUTION IN ROME.

Signor Ludovico Combi, Evangelist of the Free Italian Church in Rome, writes to the *Fede e Scienza*, of Pisa, a letter (dated March 24th) in which he gives some interesting statements respecting the efforts which the Protest-

ants of the former city are making to circulate the Word of God. In spite of their comparative poverty they employ two devoted Deaconesses, who go from house to house, speaking of the love of Jesus, and endeavoring to find an entrance for the Bible. Their ministry, Signor Combi tells us, has especially centred in the asylums and hospitals, where their words of comfort have been gladly welcomed. Lately they have also obtained access to the public prisons, hitherto closed to them. "The Lord provided for opening them," says Signor C., "by means of a Piedmontese, a member of the Evangelical Church, who having been the victim of ungrounded suspicion had been incarcerated there. He wrote to the Church asking for a Bible and for a visit from some brother. These excellent women took advantage of this circumstance to solicit permission not only to visit him, but to offer the prisoners that desired it a copy of the New Testament; and they obtained it." To improve the opportunity thus afforded them, these women have formed a Female Bible Society which meets weekly in the rooms of the Evangelical Church. Calling in as many of their acquaintances as they can, the members spend a couple of hours in making garments, which they subsequently sell to the poor for the simple price of the materials. Meanwhile a chapter of the Bible is read aloud and commented upon; after which a collection of money is made to aid the work of Bible distribution. The chief difficulty at first experienced arose from the circumstance that few of those who showed a desire to buy the Holy Scriptures felt able to pay the entire cost of a copy, and that on the average probably one half of the amount must of necessity be remitted. "Who could sustain the loss of this money?" writes Signor C. "But God answered the prayers of these dear sis-

ters, and, thanks to the activity of Signor Alessandro Gavazzi, a Christian gentleman in America came to our assistance with a gift of 500 francs. Mr. Thomas Bruce joined in with a gift of 50 francs' worth of the Holy Scriptures from his depository in Rome. Still further the Roman Tract Society, in addition to a single gift of 25 francs, promised to appropriate five francs a month for 1873; and thus were we enabled to insure the continuance of our labor and the life of our Society. We send these good gentlemen our most lively thanks, and may the blessing of the Lord rest upon them for their co-operation."

HOME WORK.

Louisville.—Mrs. J. M. Sadd.

Mrs. SADD still continues her labors among the poor of the city of Louisville, and with encouraging results. It is particularly interesting to note that the schools under her charge seem to be reaching more and more the very class of the population for whose benefit they were primarily instituted. The teachers themselves are surprised at the greater number of Roman Catholics now drawn to their classes. One of them recently asked of Mrs. Sadd: "What will become of us at this rate? *All but two in my class are Roman Catholics*, and in the large class next to me, *all but one are Roman Catholics*."

Cincinnati.—Miss Schiller and Miss Purlier.

ANNUAL REPORTS.

In her annual report, dated April 1st, 1873, Miss Purlier writes: "Ordinarily a portion of each day has been spent in traversing the streets with books and papers adapted to the mental and moral condition of the many who throng the thoroughfares, the lanes and the alleys. This reading-matter is my passport.—Hungry souls approach, and eager hands

grasp these leaves from the tree of life. The way is open to converse with all classes, and the doors of the cottage, the garret and the cellar invite my entrance.

"The City Infirmary, the County Jail, the Home of the Friendless, the Children's Home, and the Cincinnati Hospital have been visited—the last named frequently. Here all will generally listen, and some can be provided with Christian homes. *Three-fourths of the inmates are of the class you sent me to.*

"About 2,000 families have been visited, with conversation, reading of the Scriptures and prayer, when it seemed advisable.

"Prior to October the Sewing School numbered 150; at the present time it numbers 850, with an average attendance of 200. The whole number of names enrolled during the year was about 500. The school occupies two hours: one hour devoted to moral and religious instruction, prayer and praise, in which the children unite, and the other spent in sewing.

"A pleasant Sabbath-school has been gathered and committed to the care of a faithful teacher. My regular Sabbath class varies from 70 to 106, which with a hundred other Sunday-school scholars your missionary supplies with papers.

"Recently cottage prayer meetings have been held—ordinarily with those who cannot attend church. In these all are encouraged to participate, the sighs of the Roman Catholic and the Protestant mingling at the same altar.

"In the streets, in families, schools, and public institutions, I have distributed between 30,000 and 40,000 tracts, books and papers. Few have been refused.

"The number of children gathered into Sabbath-schools I cannot report nor the number of persons induced to attend public worship, much less can I report the number converted to

Christ. You bade me sow the seed; I have done so, and have watered it with my tears, but leave the numbering of the sheaves to the Lord of the harvest."

Miss Schiller, in making her report for the year ending March 31st, 1878, remarks:

"During the past year I made 1220 family visits. In 1060 of these I succeeded in holding conversation on religious subjects, trying to impress on my hearers the necessity of personal piety, and giving words of cheer and comfort to those in trouble and of advice and counsel to those requiring direction.

"The greater number of these visits were to Roman Catholics. One of these families I have known for several years, and have spoken of it in a former report. The members of this family are now zealous Protestant Christians, especially the mother. She not only attends public worship herself regularly, but also urges her neighbors to accompany her.

"The Cincinnati Hospital has been visited forty times, and I think with success. I do believe that the Lord has given me grace to speak, and blessed my words spoken to three patients in particular. They were two Roman Catholics and one aged German Protestant woman. I am fully convinced that these three died triumphant in the goodness of the Lord, their and our Saviour.

"My Sewing School numbers 75 scholars, with an average attendance of about 40."

Miss S. reports the distribution during the year of 8,450 pages of tracts, 2,870 Sabbath School and other religious papers, 7 Bibles, 13 New Testaments and 160 Scriptural cards.

REPORTS FOR APRIL.

Miss Schiller, in her report dated May 1st, 1873, says: "During the past month I have made about 110

family visits, a goodly number of these to Roman Catholics, the mothers of my sewing-school girls. By these I am always welcomed, and some of the visits are very interesting, as it is not seldom that they have something to say about the tract or paper which I had left them on a previous call. Thus they give me an opportunity to open a free and full conversation with them on the subject of religion. Almost always it ends with their acknowledging that they have too many errors or, to use their own word, too much humbug in their church. I have held religious conversations in nearly every family which I have visited. I read a portion of the Holy Scriptures, and offered prayer in several of these visits."

Miss Schiller mentions an interesting case of a young woman who attended her sewing-school five years ago, and whom she recently found in the Cincinnati Hospital suffering with a severe affection of the eyes. The pupil recognized her former teacher, though unable to see her, at the first word she uttered, and not only gladly listened to her conversation, but begged her to come often. She professed her intention, should the Lord restore her eyesight, to unite with a Christian Church, and declared that no matter how distant it might be she would attend Miss Schiller's Sunday-School class.

"One of my largest Roman Catholic girls was sent to me by her mother on the day of her confirmation, which was

the Sunday after Easter, to tell me that they were going into the country, and to bid me good-bye. I asked her, "If I were to give you a Testament with the Psalms, would you take care of it and keep it, to remember me, the school and all you learned there; and will you read it often?" She promised that she would. Two days after this she came again to get some Sunday-School papers to take with her. After I had supplied her with what I had, she stood hesitating a little while, and then said in a timid voice: 'Have you an English paper with a *prayer* in it for my brother?' This girl had learned our mode of prayer, and desired her brother to do so also."

Miss Purrier gives an equally encouraging account of the uniform respect with which she is listened to in her report for the same month. "The Gentile and the Jew, the Roman Catholic and the Protestant usually alike bid me welcome. I find no idle days, and the Sabbath brings doubly pressing duties." Among other interesting items of information, Miss P. notes the apparent success of the cottage prayer-meetings, of which a number have recently been held. "Thus far," she says, "they have been held with the sick, and those who have no other means of grace. In one case, both the father and mother of the family manifest a change of heart. Another father says, 'I know that I am not a Christian but I want you to pray for me.'"

LITERARY NOTICES.

Mind and Heart in Religion; or, Judaism and Christianity. A Heart's Experience and a Popular Research into the true Religion of the Bible. By Abraham Jaeger. 1873. For sale at the Bible and Publication Society, 66 East Ninth

Street, New York, and by Messrs. A. D. F. Randolph & Co., Broadway and Ninth Street. 295 pp. 12 mo.

We have been much pleased with this little volume. It contains the internal

history of an intelligent and very learned Jew in groping his way after something trustworthy and soul-satisfying. Taught by his masters that in a full knowledge of the Talmud and in a strict obedience of its precepts lay the only road to happiness, the author proved by his own experience that neither knowledge nor obedience could quiet an uneasy conscience. From the extreme of credulity he passed to the extreme of scepticism, and became an avowed rationalist. He officiated for years as a Rabbi of the "Reformed" Jews, interpreting the Hebrew Bible as a book of human origin and resting on human authority. Yet here he found as little satisfaction as in his former creed. It was not until in a casual re-perusal of the New Testament his eyes were opened to the character of the Christ of history, that he learned the secret of true peace of mind. Dr. Bartlett well says of Mr. Jaeger's book: "It reads like a monograph of the first century; it revives Paul's biography; it must be profitable to Christians as revealing the salient difficulties of the Jewish problem." Another writer not inappropriately regards the personal experience chronicled in it as equally remarkable with that of John Bunyan.

Window Gardening.—Devoted especially to the culture of Flowers and Ornamental Plants, for In-door Use and Parlor Decoration. Edited by Henry T. Williams. 8th Edition, 1873. For sale by Orange Judd & Co., 245 Broadway, N. Y. 300 pp. 8 vo. Price \$1.50 by mail, postpaid.

The amateur who undertakes to cultivate flowers in the house during the winter, unless he attempt to raise only the most common varieties, soon finds himself involved in perplexities which this handy volume will very much assist him to unravel. Not only does the accomplished author describe the different species of plants which are suitable for the parlor or living-room; but he gives practical directions respecting such commonplace, yet very important matters as the proper soil, the amount of water to be supplied, the best methods of extermina-

ting insects, etc. A considerable portion of the volume is given to the consideration of the decoration of the parlor with ornamental plants and flowers. The whole is profusely illustrated by means of clear and well executed wood-cuts—some two hundred in number—adding much to the practical value as well as the attractiveness of the book.

Across the Desert. A Life of Moses.—By the Rev. S. M. Campbell, D. D. With Maps and Illustrations. Philadelphia: Presbyterian Board of Publication.—16 mo., 342 pp. \$1.50.

The author of this book tells us that he prepared it to meet a want of his own, which he was not able to satisfy from any existing publication. And doubtless many gratified readers of the volume will thank him for the effort. He regards Moses as holding a similar position to Old Testament times to that Paul held to the Christian Church, and hopes that hereafter a life of Moses may be produced which shall correspond to Conybeare and Howson's great work on the life of the Apostle. Meantime, this smaller book, while in itself serviceable, may also tend to whet the edge of appetite, and prepare the way for a larger treatise.

The American Grainers' Hand Book: A Popular and Practical Treatise on the Art of Imitating Colored and Fancy Woods; with Examples and Illustrations, both in Oil and Distemper. By the Author of "How shall we Paint?" "Plain Talk with Practical Painters," "Coach Painters' Companion," &c.—New-York: John W. Masury & Son. 8 vo., 109 pp.

The title of this book sufficiently explains it. The Illustrations are fair, although by no means perfect imitations of the various woods represented. The letter-press descriptions and directions are plain and explicit.

Ferdinand de Soto.—The Discoverer of the Mississippi. By John S. C. Abbott.—Illustrated. New-York: Dodd & Mead. 16 mo., 351 pp., \$1.50.

We have here the third volume of "American Pioneers and Patriots," and, from a hasty glance at it, we doubt not it will be

found as interesting as its predecessors. We can most cordially recommend this series, especially to youthful readers, as affording a healthy combination of entertainment and instruction, being enlivened by thrilling adventure, and enriched with such historical facts as are of interest to every American.

The Dead Sin and Other Stories. By Edward Garrett, Author of "Occupations of a Retired Life," "Premiums paid to Experience," etc. New-York: Dodd & Mead. 16 mo., 444 pp. \$1.75.

The writer of these stories, who is a *Lady*, resident in London, has already won favorable notice in the literary world, under her masculine *nom de plume*, as well as under the feminine cognate title of Ruth Garrett. The present volume will not detract from her reputation. Her tales are well drawn and impressively suggestive, and her descriptions so graphic as to excite deep interest in the reader. The only criticism we would venture is that her plots, and especially her denouements, are too uniformly sad. No one of them, indeed, is more sad than the frequent occurrences of actual life; yet, in their perusal, we felt an involuntary longing for something brighter to relieve the sombre hues, and to prevent a morbidly depressing effect.

Love Revealed. Meditations on the Parting Words of Jesus with His Disciples, in chapters XIII, XIV, XV, XVI, XVII of the Gospel by John. By the Rev. George Bowen, of Bombay, author of "Daily Meditations." Philadelphia: Presbyterian Board of Publication. 16 mo., 392 pp. \$1.50.

To the lovers of profoundly experimental devotional reading, who have used "Bowen's Daily Meditations," this fresh book from the same author will be welcome. It is marked by the same characteristics as its predecessor—depth of Christian experience, originality of inference, uncompromising boldness, and vivacity of expression. The topics presented in these closing utterances of our Lord afford fruitful themes for a pen anointed from above. The author has labored for twenty-five years in Bombay, a mission-

ary of apostolic consecration and zeal, unconnected with any board, and living by faith.

The Tercentenary Book. Commemorative of the Completion of the Life and Work of John Knox, of the Huguenot Martyrs of France, and the Establishment of Presbytery in England. Containing an Account of the "Tercentenary Celebration," as observed by the Presbyterians of Philadelphia, Nov. 20, 1872; the Oration of Prof. S. J. Wilson, D.D., LL.D., and Historical Papers of the Rev. R. M. Patterson, the Rev. J. B. Dales, D.D., and the Rev. James McCosh, D.D., LL.D.; with an Introduction by the Rev. Henry C. McCook. Illustrated. Philadelphia: Presbyterian Board of Publication, 1,334 Chestnut street. 16mo, 232 pp., \$1.25.

The remarkably full title page leaves little to be said in description of this book. Dr. Wilson's oration, to which we had the pleasure of listening when it was repeated in New York city, is a masterly vindication of John Knox, as well as a vivid presentation of the part he took as Reformer. Mr. Patterson's paper is on "Presbyterianism in Philadelphia"—Dr. Dales treats of "Presbyterianism in the United States"—and Dr. McCosh, of "Presbyterianism in Foreign Lands." Among the illustrations are the heads of Knox and of Calvin, "Old St. Giles, Edinburgh," and "The House of John Knox" in the same city. Eminently a *Presbyterian* book, of the contents of which any Presbyterian may well be proud.

Play and Profit in my Garden. By Rev. E. P. Roe, Author of "Barriers Burned Away." New York: Dodd & Mead. 762 Broadway. 16mo., 349 pp., \$1.50.

It is very rare that an author's first attempt at fiction is as eminently successful as Mr. Roe's fascinating tale, into which the thrilling incidents of the great Chicago fire were interwoven. It was a graphic and popular "Play," the result of which must have been large pecuniary "Profit." And now, as if to give a humorous edge to his first literary success, the author's second production is entitled "Play and Profit." But, in order to let us know that he has *practical*

as well as romantic ideas, and that he is able to combine pastime with gain in every-day life, he locates the experiences here given us "In my Garden." This Garden is a wonderful one—wonderful in the quantity and quality of its productions, and wonderful in the net results thereof to the pocket of its owner.

BOOKS RECEIVED.

From Lee & Shepard, Boston :

The Wishing Cap Papers. By Leigh Hunt. Now first collected. 16mo., 445 pp., \$1.50.

Partingtonian Patchwork. Humorous, Eccentric, Rhythmical. By B. P. Schillaber. 16mo., 260 pp., \$1.75.

R E C E I P T S

In behalf of the American and Foreign Christian Union, for the Month ending 30th April, 1873.

MASSACHUSETTS.

Boston. E. D. Goodrich, for the Hungarian Mission (\$500 gold).....	587 50
" A friend, for Mrs. Gould's School in Rome, Italy.....	20 00
N. Brookfield. Thos. Snell, annuity.....	10 00
Westhampton. Mrs. Ansel Clapp, for Mrs. Gould's School and for C. W....	2 00
	619 50

CONNECTICUT.

Norwich. Mrs. M. A. Williams.....	30 00
Hartford. Mrs. John Olmstead, for Mrs. Gould's School.....	5 00
Lakeville. Mrs. Mary A. Holley.....	20 00
	55 00

NEW YORK.

Aurora. Alonzo D. Morgan, deceased.....	500 00
Yonkers. 1st Pres. Ch., per W. C. Foote, Treas., H. M. Schleffelin \$50, and others \$24.76.....	144 76
Troy. Dwight E. Marvin, Esq., for L. M. Minor.....	30 00
Glenville. 1st Ref'd Ch., per Rev. John Minor.....	2 50
Troy. Lyman Bennett.....	100 00
Geneva. Ref'd Ch., annual collection, per F. O. Kent, Tr.....	29 87
N. Y. City. Woman's U. M. Soc'y, per Mrs. Johnson, Tr., for Miss Rankin's field.....	35 17
Walton. 1st Cong. Ch., annuity, per Geo. W. Fitch, Tr.....	20 93
	863 23

NEW JERSEY.

Jersey City. 2d Ref'd Ch., annual coll'n, per W. M. Stout.....	31 30
Newark. 2d Pres. Church, annual coll'n, per C. S. Ward, Tr.....	18 68
" Central Pres. Ch., annual coll'n, per E. A. Smith, Tr.....	63 50
	113 48

PENNSYLVANIA.

Warren. 1st Pres Church, Rev. W. A. Rankin, for the Waldenses.....	28 03
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INDIANA.

Wabash. Pres. Sab. Schl, for Mexico....	10 00
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MICHIGAN.

Grand Haven. Two Ladies, per Rev. E. Van Der Hart.....	4 00
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IOWA.

Palo Alto. U. Pres. Ch., Robt. M. Hill, R. Rees, \$1 ea.; J. Charlesworth, H. C. Richardson, Geo. R. Hill, D. M. Guessford, J. J. McCartney, Geo. R. Hill, A. B. Rees, D. F. Matchett, 50c. ea.; others \$9.35.....	15 35
Pleasant View. M. E. Ch., S. G. Russell, Z. Mendenhall, E. Foltz, R. J. Hestwood, G. Arnold, Mary A. Scoovil, J. Loveland, W. F. Guessford, 50c. ea.; others \$4.80.....	8 80
Davenport. U. Pres. Ch., P. C. Wallace \$5; A. Blair, J. K. McCosh, M. A. Wallace, M. A. McConnell, M. C. Speer, J. W. Jamison, Rev. J. U. McClenahan, \$1 ea.; others \$4—in part to constitute Rev. J. U. McClenahan a L. M.....	16 00
Kossuth. Pres. Ch., Marlon M. Hedgea \$5; E. Walker \$2.50; other amounts from 25c. to \$1—\$58—to constitute Rev. A. Scott and Rev. R. Stephenson L. M.'s.....	65 50
Northfield. M. E. Ch., in part.....	5 00
Muscatine. German M. E. Ch., for C. W.....	10 00
	120 65

Received for the CHRISTIAN WORLD, in addition to items specified above:

S. Willard, M.D., Auburn, \$10; H. Harrison, N. Y., \$12; Mrs. C. M. Beers, Fairfield, \$10; J. Howland, New Bedford, \$20; Mrs. C. F. Danforth, Sinking Springs, \$3; N. Postwick, Onondaga, \$2; Jacob S. New, Chatham 4 Corners, \$2; J. Putney, Providence, \$2; N. Butler, Northampton, \$5; R. I. Dodge, Brooklyn, \$2; W. W. Edwards, Brooklyn, \$2; Rev. D. Richards, Northampton, \$2; John Hartshorn, Syracuse, \$3; J. Myers, M.D., Binghamton, \$2; E. Moore, Sandwich, \$2.75; Mrs. E. Pettit, Palmyra, \$10; S. R. Van Duzee, Newburgh, \$5; Lachael Loper, Cooperstown, \$4.33; a Friend, So. Merrimack, \$5; E. W. Andrews and others, Oberlin, \$4; and others \$34.57.....	142 65
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Total receipts.....\$1,956 54

THE CHRISTIAN WORLD.

Vol. 24.

JULY, 1873.

No. 7.

EDITORIAL NOTES.

THE DEFEAT OF THE IRISH UNIVERSITY BILL, referred to in the *Christian World* for April, has proved a salutary lesson both to the government and to the people of Great Britain. A great point is gained when you can get at a clear understanding of what those you are dealing with desire and expect. Mr. Gladstone, it is believed, has been awakened from his dream of being able to satisfy the Roman Catholics of Ireland; his rough experience in the House of Commons must have been sufficient to accomplish this result. At any rate, the British public seems more exactly to comprehend the situation than ever before. The press and the orators of Ireland have for scores of years found a staple of denunciation in the injustice of compelling the adherents of the Roman Church to contribute to the support of a system of education in which Protestant doctrines were taught. Yet, now when a bill is offered which is to do entirely away with the obnoxious religious teaching, and even to appropriate to the projected unsectarian University the funds which have long been enjoyed by the rich Protestant Trinity College, the same malcontents unite against it and secure its defeat. Archbishop Manning is reported to have explained the reason of this opposition in a single sentence, by saying that what Mr. Gladstone proposed was dangerous because it was the completion of a godless system of education. If we do not mistake the present temper of the British mind, as it finds expression in the public prints, the Irish hierarchy is not likely soon to receive a second offer as favorable as that which it rejected on the 12th of March last. In the words of a very influential London journal, the *Economist*, the feeling of the mass of intelligent men is that "there is no use in mourning over the failure to satisfy the Irish Catholics in the matter of education, for the simple reason that they cannot be satisfied. To endow a Catholic University, which is what the bishops ask for, would be to set the State to teaching their religion, just after it has decided in the case of the English Universities that it will not teach its own religion, so that there is no

chance even of a compromise." And another journal, the *London Christian World*, observes : "The wheel-about which the Roman Catholic Liberal members made, as a body, on the Irish University Education Bill, at the bidding of Cardinal Cullen, has opened the eyes of not a few in this country, who at one time would have scouted the idea that Ultramontaniam could exert a power in our country which it is acknowledged she has been wielding in Continental States. Writers in the German and French press are expressing their surprise at what has occurred with us. The former are rather gratified on account of the defeat of Mr. Gladstone, whom they represent as vainly striving to please the Ultramontanes by useless compromises. That defeat will, they think, serve the purpose of letting all our public men better understand the difficulties which Prince Bismarck has to encounter in his conflict with the uncompromising foe."

SOUTH AMERICA AS A MISSIONARY FIELD.—The interesting letters, of which we insert some extracts in our "Missionary Intelligence" from missionaries of the Southern Presbyterian Church now stationed in South America, show that while liberal ideas respecting religious toleration have made no little advance in some parts of that vast continent, elsewhere, and especially in the interior, a deplorable ignorance prevails, in conjunction with an almost complete subjection to priestly authority. It is not creditable to our Protestant Christianity that so insignificant efforts are put forth to evangelize our neighboring republics. Rev. H. B. Platt is the solitary missionary of the Southern Presbyterian Church in Colombia. Let the example of the success of our missions in Mexico encourage us to extend and multiply our efforts.

RELIGIOUS LIBERTY IN GUATEMALA.—On the 15th of March, 1873, Señor Barrios, Lieutenant-General of the Army, and provisionally at the head of the government, signed a decree proclaiming the liberty of religious worship in the Republic of Guatemala. It will be remembered that although only ranking third in territorial extent, this State is by far the most populous and important of the Central American Republics. Within limits slightly inferior to those of the State of New York, it has about 1,180,000 inhabitants. Such has been the power of the Roman Catholic church that while in obedience to the spirit of the age the liberty of conscientious belief was ostensibly conceded, no manifestation of that belief in the way of worship was tolerated. The established and only church was the Romish. The Jesuits, banished elsewhere in Spanish America, here were not only welcomed but entrusted with the direction of popular instruction. But here, too, the craft and greed of power of the monks and priests worked the overthrow of that power. The present government has determined to

throw Guatemala open to Christians of every name. It is true that Señor Barrios and his supporters seem to be moved to this course not a little by the material advantages that will accrue to their country from the freer immigration which religious liberty will invite. But we cannot doubt that the other motives which the decree enumerates had equal if not superior influence in leading to a decision which the whole civilized world will applaud. The following is a translation of the text of the decree for which we are indebted to our friend the Rev. H. C. Riley, D. D. :—

Considering that one of man's most precious liberties is that of being able to worship God according to the dictates of his conscience; that liberty of conscience is nugatory and illusory if it be not accompanied with the perfect right to render homage to God in harmony with one's belief; that this right, to which humanity has had to fight its way through centuries of strife and wars which have caused the shedding of torrents of blood, has been recognized and sanctioned by all the civilized people of the world; that the sanctioning of this right in the Republic of Guatemala will bring to it among other beneficent results the removal of one of the principal obstacles that have hitherto obstructed the immigration of foreigners to Guatemala, as foreigners greatly object to immigrating into countries where liberty of worship is not guaranteed to them; that the interests of the Republic of Guatemala require that its Government should sanction and guarantee freedom of worship; that to grant liberty of worship is not to attack the Roman Catholic Church, seeing that the Roman Catholic Church can also enjoy all the privileges of liberty of worship; that the Roman Catholic Church is purer in countries where there is liberty of worship and it finds itself surrounded by other churches.

Therefore, wishing to promote the most vital interests of the Republic, and in the exercise of the powers conferred upon me, I decree liberty of worship throughout the Republic of Guatemala.

Guatemala, March 15, 1873.

J. RUFINO BARRIOS.

THE BISHOP OF PERNAMBUCO AND THE FREE MASONS.—The young Bishop of Pernambuco, Brazil, has for some months been engaged in a conflict with the Free Masons in his diocese. He attempted to enforce the Papal Bull excommunicating the order—a Bull which has never received the sanction of the Emperor necessary for its being executed in Brazil, and which no other prelate has dared to attempt to observe. The consequence has been a serious commotion. We cannot at present take the space to give the particulars as we find them in the *Imprensa Evangelica*, and elsewhere. The excitement has gone so far as to induce the Free Masons of the city to petition for the expulsion of the Jesuits from the Empire.

SOLDIERS' MEETING AT ROME.—The graphic account Mr. Day gives of the meeting of Italian soldiers for the purpose of studying the Bible, brings forcibly to our attention the contrast between the present reli-

gious liberty and the past intolerance of the Italian capital. Twenty-two years ago the American Chapel supported by the American and Foreign Christian Union on the *Piazza del Popolo*, in the same building with the residence of the American diplomatic envoy, and under protection of the American flag, was, in a religious point of view, almost the only bright spot *within* the walls of Rome. But even there an *Italian* found it difficult and perilous to try to hear the Gospel. Not only was the service in a language unintelligible to the masses, but it is a well ascertained fact that spies were posted in the neighborhood to denounce any native who should have the temerity to enter the doors. To have attempted to reach the Italian *soldiers* of the Pope would have been to insure for the American chaplain a domiciliary visit, and, probably, a summary expulsion from the Roman territories. Yet the chaplain did what he could. The *French* army of occupation was still retained for the Pope's defence against his own justly enraged citizens, and it came to the knowledge of the chaplain that some of these French soldiers were accessible to the truth. He, therefore, instituted a meeting in his own apartments, and invited such as he could communicate with to spend an hour on the afternoon of each Lord's day in the reading of the Bible and in prayer. It was a profitable gathering, kept up for several months, but with the utmost secrecy. The soldiers dropped in one by one, and at considerable intervals of time, in order to avoid drawing the public notice. The landlord and his family, who were republicans at heart, and sincerely hated Roman Catholicism, could be depended upon not to betray the meeting to the police. We can say from having been present at many, if not all these meetings, that the soldiers exhibited the marks of a true *thirst* for divine truth, which it was delightful to be able to satisfy. Contrasted with these secret meetings the present opportunities of usefulness are truly wonderful. They ought to be improved to the utmost. Italy must not be allowed to drift from Roman Catholicism into infidelity.

SLANDERS RESPECTING THE ITALIAN WORK.—It will be noticed that the letter of Mr. Day does not confirm the statements of Italian correspondents of Romish journals in this country. One of these, writing from Rome to the *Catholic Review*, lately asserted that the "Evangelicals" "are very active distributing Bibles and pamphlets to the soldiers, but the men only *make cigarettes* of the leaves;" adding, with mock regret, "It is absolutely painful to see the pages of the sacred volume thus treated. But no Catholic can read Diodati's Bible, as a matter of course, as it is full of gross errors; so it is no wonder that they throw the copies they receive away." This assertion appears to be as gratuitous as a previous repetition of the stale slander that the "Evangelicals" bribed unprincipled Italians to feign themselves

converts. Notice what the writer imagines to be sufficient proof of so improbable a charge: "Fancy, the other day a young man told a person too highly placed and known to dupe, or be duped, that he was actually paid thirty francs to take bread and wine at an Evangelical church on Easter Sunday." Here is a charming simplicity. No wonder that Evangelical missions cost money, if, as asserts so voracious a writer, one who is so scrupulous about his facts, and so exact in giving his authority, they can afford to pay thirty francs—six dollars—to a young man of such easy conscience that he not only will allow himself to play the hypocrite for the sake of money, but has no reluctance to boast of his shame!

DEDICATION OF IRELAND TO THE "SACRED HEART."—A somewhat remarkable celebration has recently been held in the city of Dublin, with no less an object than that of dedicating Ireland to the "Sacred Heart of Jesus." A *triduum*, begun on Thursday, was concluded on Sunday with a grand Pontifical Mass, celebrated in the Pro-Cathedral. The Cardinal Archbishop presided, and the Roman Catholic Bishop of Bombay, Dr. Whelan, was the celebrant. An immense concourse of people came to witness the imposing ceremony, and to hear the discourse of Father Burke, now returned from his American trip and engaged in his accustomed oratorical pursuits. On such an occasion, ostensibly to consecrate an entire country to the "Sacred Heart" of the blessed Redeemer of mankind, it might reasonably have been anticipated that the main theme of the lively and eloquent monk in a discourse an hour in length, would be the wonders of that condescending love which casts into the shade all other conceivable affection. Instead of this, we find, in the very full report of the address, little more than a panegyric first of the Church and afterwards of the Irish Nation. The text included the words of Jesus, according to the Douay version, "Which of you shall convince me of sin?" But the preacher nimbly passed from their original application to the two subjects which he wished to exalt. It was the Church that "could say to the world to-day, as her Divine Saviour said 1,800 years ago, 'Can you convince me of sin?'" And through this Church alone could the Saviour be reached. "The more near any man or nation approached to Christ and entered into the spirit of the Divine Saviour, the more perfect, the more noble, the more God-like that individual or nation became. How was a man and consequently a nation to approach to Jesus Christ? There was only one way in which either a man or a nation could approach the Saviour. The approach to Christ lay *only through the Holy, One, Catholic and Apostolic Church* which Christ himself founded! Therefore any individual or any nation that wished to approach the Lord Jesus Christ should do so through the Church."

We have here in a few sentences the whole spirit of the attitude which the degenerate Church of Rome assumes in relation to the anxious sinner and to the sinful nations. It is not content to point in the simplest and most unostentatious manner to the holy Sufferer who, in anticipation of the access which his Death was about to open to the Father and to the eternal blessedness of heaven, declared himself to be the way, and said "No man cometh unto the Father but my Me." But it must needs point to itself: there must be a way to THE WAY. To the guilty soul groping for light it offers another road than that which the Word of God invites him to enter. In name it is a road that is introductory to it; in effect it is another road. Man undertakes to dispense the pardon which God proffers, and by insisting on his exclusive right to do so effectually bewilders the mind both as to the gratuitous nature of the offer and to the consequent gratitude which it demands for so unspeakable a gift.

Of the glorification of Ireland we need say little or nothing. Mr. Burke has accustomed us tolerably well to that sort of thing. A few sentences will suffice as a sample of the whole.

"To-day Ireland was making a grand Act of Faith, Hope, and Love in the Sacred Heart of Jesus Christ. She would not be worthy of that high and glorious honor if she was not able to say to the nations—"Can you convince me of sin?" Let them see whether this nation—this old Irish nation—was worthy of being presented to that Sacred Heart. Let them look back upon her history; was it not a history of faith?—of divine knowledge, illustrated by her armies of saints in the first fresh vigorous days of her Christianity, and afterwards defended by an army of martyrs in the days of persecution. Could she not proudly ask, had she in that long history of fifteen hundred years ever sinned against the Light—had she ever by one act of apostacy, betrayed the cause of God and proved faithless to her faith? . . . The Irish people, the supporters of the traditions of a nation of martyrs, called upon the Virgin, the Mother of Sorrows, to raise up the heart of the nation and place it side by side with that of her Divine Son. Ireland stood that day the grand reparatory nation among the nations. Worthy of the consecration which was bestowed upon her, she made that day her solemn act of faith, hope and love, and thereby ensured for herself a future as glorious, and perhaps more glorious, than her past; so that she, this dear old island of ours—ancient, yet new; aged, yet young—should be in future times, as she had been in the past, the glory of the Church of God, the wonder of the world, and the fruitful mother of saints and scholars."

THE ITALIAN PEOPLE AND PILGRIMAGES.—In Italy, as in France, the Roman Catholic clergy, in its desperation at the rapid waning of its power over the common people, has been setting on foot measures to create a semblance of reaction. A favorite device in both countries has been the institution of pilgrimages; but in Italy, at least, a familiarity with the inevitable abuses attaching to this form of popular de-

votion has excited the indignant opposition of whole districts of country. The truth is that, while professedly religious in its character, an Italian pilgrimage as now practised is only a political engine for the overthrow of the constitutional monarchy of Victor Emmanuel, and the restoration of clerical supremacy. This was the ground openly taken by some of the municipalities in the vicinity of Assisi, in central Italy, about midway between Rome and Ravenna. A great pilgrimage had been projected to visit the famous shrine of St. Francis, and crowds were expected from foreign countries, as well as from Italy itself. But the towns, according to the *London Christian World*, of May 2d, 1873, declared that, in case the government declined to interfere, they would themselves oppose the pilgrimage by force. Similar opposition, both popular and municipal, was developed on the north-eastern frontier of Italy to a contemplated pilgrimage to the Virgin of Cividale. The King's cabinet has shown no hesitation in coping with the difficulties of the situation, and by a decree of the 22d of April, has altogether prohibited pilgrimages, on the ground "that, though ostensibly religious, these demonstrations were of a decided political character." The anger of the Papal court may be imagined; but thus far the ecclesiastical authorities have not ventured to act upon the suggestions of some who recommended a forcible resistance to the decree.

THE PROSPECTS OF PROTESTANTISM IN FRANCE are involved in fresh uncertainty. The resignation of M. Thiers, precipitated by a vote of the National Assembly, implying a want of confidence, has brought into power a new President of the Republic, Marshal MacMahon. The situation is the more complicated because of the circumstance that, although the Assembly which placed the latter in the presidential chair is reactionary by a small, though decided, majority, the country, as recent elections have shown, is sincerely republican. It is interesting to those who watch the progress of the Gospel in France to notice that the recent crisis was brought on by the displacement of *M. Goulard* by the late president. M. Goulard, as Minister of the Interior, some months since enjoined upon his subordinates the rigid application of the law respecting the distribution of books and other printed matter without license previously obtained; and it was in consequence of this injunction that M. Dardier was arrested, condemned and fined for circulating a simple and unexceptionable tract against intemperance, as related by M. Dardier himself in the *CHRISTIAN WORLD* for May. We do not know how far M. Goulard's attitude towards the Protestant evangelistic work in France was approved by his colleagues; the immediate cause of his withdrawal from the cabinet was a radical difference between his views and those of M. Jules Simon, late Minister of Public Instruction, respecting the length of residence to be required of voters. While we look not with-

out solicitude for the ultimate results of the change of administration upon the welfare of God's kingdom in France, we rejoice that it was effected without riot or bloodshed.

Romanism the Parent of Superstition.

No candid man, we think, need long be in doubt whether the system of faith and practice inculcated by the Roman Catholic priesthood, both here or abroad, is calculated to foster intelligence or to promote a narrow and superstitious spirit. The utterances of the clergy themselves will enable him to form a pretty clear and decided opinion on the subject. It is true that they do not at all times declare their sentiments with equal distinctness. In lands predominantly Protestant, such as our own, they maintain generally a certain reticence. Yet the superstitious tendency is so characteristic and inefaceable a feature, so much a part of the genius of their type of religion, that even there it must sooner or later betray its existence.

In their "pastorals" the Roman Catholic Bishops are supposed to speak with authority to their flocks. It is in a recent circular letter of this kind, written by the Bishop of Natchez, that we find a somewhat full exposition of the Romish view respecting the utility of such external appliances as holy water, scapularies, etc. The letter which the *Catholic Review* (of May 24th) regards as "not the least noteworthy" among those of the American prelates, contains an invitation to the people to unite their prayers to God for protection against storm, pestilence, conflagration, etc. The Bishop's avowed object is to call their attention to some of the "special means" of protection which God has furnished us, in addition to the "general means," which he makes to be the improving of one's life and the increasing of one's fervor in prayer, alms-deeds, and all good works. "But," he adds, "the special means I wish to recommend to you at present, is to make use often and with lively faith, of those outward signs and material objects which the Church encourages among her children; such as the SIGN OF THE CROSS, HOLY WATER, BLESSED CANDLES AND PALMS, CROSSES, AGNUS DEI, RELICS OF SAINTS, MEDALS, HOLY IMAGES, ETC."

It might be supposed that where so many external objects are recommended as means of grace some caution would be deemed necessary in order that the ignorant and injudicious might not fall into the mistake of attaching improper importance to them and neglecting the far more momentous concerns of the heart. Not so thinks the Bishop of Natchez. To use the *Catholic Review's* summary of his language:—"It is not necessary," adds the Bishop, "to exhort his flock against any abusive application of these things or against superstitious ideas about them. It would be an abuse to apply them to unlawful or irreverent purposes, or to use them in any

way not sanctioned by the Church. It would be superstitious to believe they have any virtue but such as God is pleased to give them or to exercise by occasion of them. It is superstitious to expect any supernatural virtue from objects which have no special reference to God or His Saints ; for instance, to make use of spells and charms, to visit fortune tellers, to have any dealings with spiritism, etc."

How then is the layman to distinguish between those things from which he is to abstain scrupulously, and those in which he can indulge without giving himself any solicitude as to whether he may be ascribing undue merit to them? There is a very simple rule : "*Those that the Church approves are sacred : those that she rejects are superstitious.*" In other words, the private Christian not only is freed from the obligation of investigating for himself into the nature and tendencies of the observances which his priest enjoins upon him, but it is his imperative duty to adopt them upon his authority. He is to believe the Church.

The reason the Bishop assigns for these external practices and signs is worthy of note. It is because, according to him, they are of the nature of *prayer*. And this being granted, we understand him to mean that as prayers they can scarcely be too numerous or too constantly resorted to. Here is what he says on this point :—

"The most common of these supernatural aids is Prayer :—and the use of the devotional objects which I am recommending, is an act of prayer. For prayer is any lifting up of our hearts to God ; and outward prayer is expressed not only by words, but by actions, gestures and even looks. To kneel, to stretch out the hands, to raise the eyes, may be outward prayers. And so likewise, to sprinkle Holy Water, to light a Blessed Candle, to kiss a medal—by way of expressing that we call on God or His Saints ; these and similar acts are outward prayers and means given by God to obtain His help in time of need.

"The reasons why I call your attention to them now, are several :—Some Catholics, if not reminded of these things, are liable to have their faith in them obscured by the fogs of unbelief around them : and some may even grow ashamed of using these devotions freely, because they appear childish, and expose them to the smile of their neighbors. But to be like little children in our faith is exactly what Our Lord demands of us. *And it is shameful cowardice, if the fear of a neighbor's smile can frighten us from asking our Father's help.* Consequently they who neglect to use these devotions, which He gives for our defence, cannot expect that special protection which He is ready to extend to His more simple-hearted children."

We cannot admit the Bishop's theory. It runs counter to human nature and to human experience. The use of the external helps to devotion which he wishes to retain and even to bring into greater vogue has in past ages proved, as it now proves, a detriment to spiritual piety. It is in the very nature of things that the sign is magnified at the expense of the thing signified. That which was meant to be an aid to, becomes a substitute for, the devotion of the heart. The Reformers of the 16th century wisely judged of this tendency by the light of their

own experience, and repudiated with most intense disgust what they had found to serve rather to alienate them from God than to bring them nigh unto Him. So did the pious king of Judah break in pieces as worse than useless the brazen serpent which had once been God's chosen vehicle of communicating healing power, when that serpent had degenerated into the object of a blind and idolatrous reverence.

How far will reliance upon external objects as means of grace practically lead the worshiper, who, under the instructions of his spiritual guides, has persuaded himself that the flock need no caution against "any abusive application of these things or against superstitious ideas about them"? The only rational reply must be that, unchecked, it will end in a feticism but little less degrading, because little more intelligent, than that practiced by the most brutal idolaters of Africa. The Bishop alludes approvingly, as we have seen, to the employment of *relics*. But where shall the devout pupil of the Church stop in this fruitful field of superstition? Will he be inclined even to confine his feeling of awe simply to the very bones of saints and martyrs, or will he not proceed, in a course which has no logical limit, to pay equal respect to any particle of brute matter, however insignificant in itself, which ever came into the most trivial relations with them? And will he not be countenanced in this by the example of the Pope himself, who lately, when the supposed bodies of St. James the Less and St. Philip were discovered, caused the wooden *lids* of the coffins in which the bodies had lain to be placed in a wooden shrine, ready with the rest of the relics for the worship of the faithful?

Again we invite the thoughtful reader to consider for himself the tendency of the recommendations of the Roman Catholic prelate, and to form his own deliberate judgment. And in connection with the extracts already given, let him read the following minute and specific directions contained in the same pastoral :—

"Show your faith, and give glory to God by frequent use of these acts of confidence. Let the Sign of the Cross begin and end your principal actions, let it be your quick defence when danger comes, and your first act of thanksgiving when it is passed. Keep the Holy Water always in your room, not closed up, but where it can be used conveniently at any moment. Sprinkle your bed with it before you lie down to rest, and bless yourself with it when you rise. In storms, and sickness and other dangers, use both the Holy Water and the Blessed Candle. Your Scapular, Medals, Agnus Dei and Beads, always carry upon your person. And especially when death is near, let the flame of the Blessed Candle, giving light, and pointing to heaven and inflaming every thing within its reach, be to your departing spirit an emblem of our divine Saviour, the light of the World, the way to eternal peace, the furnace of divine love. And when your eyes grow dimmed, let the light of the Blessed Candle speedily open in that 'City which hath no night,' where the light of God is its light, and the Lamb is its light."

How the Pope Regarded the Jesuits in 1773.

THE present month contains the centenary of one of the most important occurrences in the eventful history of the so-called Society of Jesus. Protestant and Roman Catholic governments have one after the other had occasion to banish its members from their dominions as dangerous to the public safety; and yet the order has continued not only to exist but even to flourish. But that the Roman Pontiff should have proscribed an institution whose cardinal principle was obedience, implicit and unquestioning, to his authority—the very institution, in fact, to whose support his tottering throne owed its complete restoration and apparent firmness—is an anomaly in history. This anomaly was seen on the 1st of July, 1773.

Ever since Ignatius Loyola carried into execution the plan he devised when he lay wounded after the battle of Pampeluna, and received the sanction of Pope Paul III for his new society (September 27th, 1540), the Jesuits had proved a source of discord and commotion. The older monastic orders, whose immemorial privileges were infringed upon, looked with little favor upon the new religious establishment which permitted its members to avoid the cloister, to mingle freely with the world and exert an influence upon its affairs quite unprecedented in ecclesiastical annals. The bishops were jealous of the intrusion into their dioceses of persons whom a higher authority had rendered independent of their jurisdiction. Priests and laymen soon learned to dread the growing power and to detest the lax principles of the Society of Jesus. Rome was almost as hostile to the Jesuits as were the nations that had embraced the doctrines of the glorious Reformation of the 16th century.—Even the Popes themselves became weary of the dissensions the Society was continually engendering, and, if the truth were known, were probably weary of the obligations which they owed these self-appointed champions of the Pontifical See—obligations which the Popes were ever suffered to forget.

That the order, in spite of these untoward influences, grew and proved marvelous success, has been generally ascribed to the secrecy it maintained, and the intrigues it freely resorted to. A recent writer, however, as with more apparent truth recognized in this secrecy and craft rather elements of weakness and ultimate decay than of strength. If these qualities first assisted the Jesuits in maturing and accomplishing their plans, they ultimately wrought more damage than good. They sowed distrust. They brought the order into ill repute. If by their means the Jesuits escaped the punishment of some of their misdeeds, the princes and people were by them led to credit the Society with not a few schemes of which it is now probable that we ought to acquit them. It is known that they scrupled at no means for accomplishing their de-

signs ; it was natural, if not altogether safe, to hold them guilty on insufficient proofs of the most atrocious schemes. The true secret of their success is, consequently, to be found rather in their perfect organization, in the admirable tact they exhibited in selecting, educating and employing their new recruits, in the completeness and harmony with which the Society, like some nicely adjusted machine, performed the duty assigned to it, with little noise and less friction, but with mechanical accuracy, force and celerity. Thus it was that the Society of Jesus increased so wonderfully that, in the words of Rev. R. Demaus,* “at the celebration of the first century of its institution it numbered upwards of thirteen thousand members, distributed into thirty-two provinces ; and at the date of its suppression, after a career of two hundred and thirty years, the members amounted to nearly twenty-three thousand, with nearly seven hundred colleges, and two hundred and seventy-five mission stations in infidel countries or amongst the Protestant States of Europe.”

It would be unnecessary here to enumerate the causes which led to the downfall of the order in each individual State. In Venice, for example, the occasion was the disloyal preference the members had shown for the Papal authority when brought in collision with that of the Republic. In Portugal it was the intention they betrayed of employing their missions in Paraguay as the means of founding an independent State of their own in South America. In France their detection in discreditable commercial transactions precipitated the catastrophe by bringing to light the “constitutions” of the order hitherto carefully withheld from the eyes of the world. At length the commotion reached such a height that the three Bourbon kings of France, Spain and Naples and the king of Portugal made an urgent demand upon Clement XIII to put an end to the obnoxious association. This Pope, whose warm affection for the order had recently been manifested in a Bull, wherein he declared on his “certain knowledge” that the Jesuits “exhibited in the highest degree the spirit of sanctity and piety,” might perhaps have undertaken to stem the tide. But he died within a few days after receiving the demand of the kings, and his successor, Clement XIV, was more pliant. It has indeed been asserted that he owed his elevation to the Pontifical See to the fact that he had pledged himself to destroy the order. Yet even this Pope hesitated to strike the blow that would deprive him of the support of his most trusty adherents. For three years he delayed on the pretext of procuring satisfactory evidence, and fulfilled his promise at length with great reluctance. “Clement survived the promulgation of the Bull,” says Demaus, “rather more than a year, but he never recovered from it. He

* The Jesuits : A Historical Sketch. With the Bull of Clement XIV. for the suppression of the Order. London : Religious Tract Society.

knew that he was signing his own death-warrant when he affixed his signature to the Bull : 'this suppression,' he exclaimed, 'will be the death of me ;' and this one great act of his administration seemed perpetually to occupy his thoughts. He is said to have died of slow poison, administered in the Italian fashion, so as to produce a terrible and lingering illness ; and the crime of poisoning him was very generally ascribed to the Jesuits : but the symptoms seem rather to indicate extreme remorse that almost unhinged his reason. In the midst of his sleep he sometimes started up, exclaiming in agony, 'God forgive me ! I could not help it, I was forced to do it.' "

The Bull of Clement XIV, known according to usage by its first words *Dominus ac Redemptor*, is not only a formal and solemn document, but one that is upon its face intended as a *permanent* and *irrevocable* decree. It bears the heading, "Suppressio et extinctio Societatis Jesu : ad perpetuam rei memoriam." (Suppression and extinction of the Society of Jesus : for the perpetual remembrance of the transaction.) And the final article, which seems to have been constructed with the greatest care, has for its object to prevent its validity from being called into question in consequence of any possible omission of such formalities as might be supposed to be essential to its being in force. "We forbid," says Clement, "that this Bull shall be *censured, impugned, invalidated, retracted, (retractari)* . . . and we forbid that there be obtained against it any act restoring matters to their original position, any re-trial, any bringing of the case into the courts of law, or any other remedy of law, of fact, of favor, or of justice ; and if any such remedy should by any means whatever be conceded or obtained, we forbid any one to use it, or to avail himself of it, either in a court of justice or out of it. But we ordain that this present Bull shall always and perpetually be, and continue to be, valid, firm and effective, and shall have and obtain its full and complete results, and shall be inviolably observed by all and every one whom it affects or will in any way affect in future."

Clement begins the serious work in which he is engaged in this Bull by declaring that the Popes, as "vicars of Christ and supreme rulers of the Christian commonwealth," have the authority, when it seems good to them, to abolish any religious order which has outlived its usefulness, and to do this by virtue of their plenary power, without being compelled to place the members of the order on trial or to give them an opportunity to be heard in self-defence. And he fortifies his position by instancing at great length the arbitrary suppression, by five of his predecessors, of the Templars, Barnabites, Ambrosii, and others. Next after rehearsing the great privileges conferred upon the Order of Jesus by many successive pontiffs, Clement proceeds to say that from the very tenor and terms of the bulls confirming or extending their privileges, it was plainly seen "that in this same Society, almost from its very commence-

ment, there sprang up various seeds of discord and strife, not only amongst the members of the Society themselves, but between them and the other regular orders, the secular clergy, the academies, universities, public seats of learning, as well as the kings into whose dominions the Society had been admitted." Many had been the subjects of these contentions and many the consequent complaints made to the Roman See. The Popes had taken steps to cure the evil, but "so far were all these measures from restraining the clamors and complaints against the Society, that on the contrary almost the whole world was filled more than ever with most annoying debates concerning the teaching of the Society, which very many accused of being opposed to the orthodox faith and to good morals." Accusations were now brought, Clement tells us, more frequently than ever against the Society "for its extreme eagerness to obtain worldly property." The remedies applied had had "almost no virtue or efficacy in removing and dissipating these numerous and great disturbances, accusations and complaints." Urban VIII, Clement IX, X, XI and XII, etc., had been unsuccessful, though they "endeavored to restore much-needed peace to the Church, by the publication of many wholesome constitutions, both about abstaining from secular business, whether beyond their sacred missions or connected with them, and also about their serious dissensions and quarrels . . . also concerning their teaching, and their universal employment, in some places, of *heathen rites*, omitting those which the Universal Church has duly sanctioned, or concerning their use and interpretation of certain maxims which the Apostolic See has deservedly condemned as scandalous and manifestly prejudicial to good morals." "Neither comfort to the Apostolic See," adds Clement XIV, "nor help to the Society, nor good to the Christian commonwealth came afterwards from the most recent apostolic letters, which (to use a term employed by our predecessor Gregory X in the Ecumenical Council of Lyons) were rather *extorted*, than obtained, from our immediate predecessor Clement XIII of happy memory, by which the institution of the Society of Jesus is highly commended and once more approved."

At length, the Pontiff informs us, so dangerous a crisis was reached that "these very rulers whose ancestral piety and liberality to the Society, transmitted as it were of right from their ancestors, is praised supremely by the tongues of almost all—namely, our very dear sons in Christ, the kings of France, Spain, Portugal and the Two Sicilies—were forced to dismiss and expel the members [of the Society,] from their kingdoms," etc. And these same rulers, assured that this expulsion would prove of no avail, subsequently applied to the Roman See for the complete suppression of the order. To this request the Pope had determined to accede, after long and careful reflection, and when he "perceived that the aforesaid Society of Jesus could no longer produce those

very rich fruits and advantages for which it had been founded . . . but that, on the contrary, *it was almost, if not quite impossible for any true and lasting peace to be restored to the Church so long as it [the Society] continued to exist* (imo fieri aut vix, aut nullo modo posse, ut ea incolume marente vera pax ac diuturna Ecclesiæ restitueretur)."

The Papal sentence was pronounced in these words: "After mature counsel, with certain knowledge, and by the plenitude of the apostolic power, *we extinguish and suppress the oft-mentioned Society* (sæpeditam Societatem extinguimus et supprimimus)." Of the long and detailed provisions that follow we need say nothing but that they attest the sincerity of the Pope's determination to give a final blow to the existence of the Jesuits.

We have not room here to discuss at length the subsequent fortunes of the Jesuits. The infidel king of Prussia, Frederick the Great, saved a portion of the order by refusing to allow the Bull for their suppression to be published in his dominions; and the Orthodox Greek, Catharine II, did them the same service in Russia. But it took nearly a generation for the Roman Court to recede from its position. At first the Papal recognition was clandestine, and confined to Northern Europe. The first open step was taken in 1801, when Pius VII by a Bull reinstated the Order in Russia, and other measures followed from time to time, until the Jesuits were restored to the full sanction which they had previously enjoyed.

Not only so: the proscribed order entered upon a new course of prosperity. In Rome, above all, it gradually realized its aspirations of making itself the power behind the Papal throne—a power none the less real because it issued its decrees by the mouth of the head of the Roman Catholic Church. So certain did it become of its position, that to the influence of the Jesuits was it chiefly owing that the dogma of the Infallibility of the Pope was forced upon the acceptance of the reluctant Council of the Vatican.

Such are the contents and the history of a decree which must be accorded a place in the long list of "perpetual" ordinances that have been practically violated almost before the ink wherewith they were written was fairly dry. That there have been many such ordinances is not surprising in view of man's limited comprehension and his utter ignorance of the future and its requirements. But that a solemn and deliberate Bull of a Pontiff, who, we are told, is incapable of error when pronouncing *ex cathedra* on points of doctrine, should so soon be disobeyed and practically reversed, is a circumstance which, if it does not militate with Papal infallibility, must at least shake confidence in Papal wisdom.

Evangelical Mission to the Working Classes of Paris.

[The following letter from Rev. James Davis, Secretary of the British Branch of the Evangelical Alliance, published in the London *Evangelical Christendom*, is worthy of an attentive perusal. It shows what can be done, with God's blessing, by faithful and prayerful labor.—Edit. *Christian World*.]

In passing through Paris lately, I took the occasion to make myself acquainted with a Christian work among the working men in several quarters of that city, of which I had received a most favorable account at Geneva from one of the French pastors, during the Conference of the Evangelical Alliance held there last autumn. This Christian effort is so unique in its kind, so catholic in its mode of operation, so well-timed, and so greatly blessed, that it appears to me to deserve being widely known. I feel sure, therefore, that your numerous readers, and especially the members of the Alliance, will gladly receive some particulars of the mission, and find for it a place in their sympathy and prayers.

In the autumn of 1871 a Christian minister and his wife, from one of the English counties, visited the French capital for the first time; no thought of ever residing there had crossed their minds, but the providence of God showed them that in the darkest districts, among a people cherishing the bitterest hatred to all forms of religion with which they had been acquainted, there was a Christian work to be done, and that those whose infidelity was proverbial, who had made Communism a dreaded word, were, notwithstanding, accessible to the power of kindness, and were willing to hear Gospel truths presented to them by the *bons Anglais*. Lord Bacon has remarked, "Great weights hang upon slender wires." An incident which occurred one evening at Belleville was the slender wire: a courteous reception of a few tracts and some words spoken by a rough but intelligent operative, to this effect: "We number tens of thousands in this district, and we have all, to a man, done with the priests; but if any one would come and teach us religion of another kind—a religion of freedom and reality—we are ready for it"—were slight things, but on them hung the weight of much after-service. A wide field opened out to the view of the English minister and his wife. Better still, it appeared to them white unto the harvest. Mr. and Mrs. M'All there and then resolved that, God helping them, they would be the reapers, and at once enter with true missionary zeal upon the work that was before them.

A few months of anxious consideration and correspondence, with much prayer, succeeded. The French language was diligently studied, and with the beginning of 1872, a shop in the main thoroughfare was rented, its trade fittings removed, and replaced with chairs, forms, etc., and its bare walls were decorated with pictorial illustrations of Holy Scripture. The first mission-room was then opened, to which workmen and their

families were invited to come. The fact that those whom it was sought to instruct and win for Christ were unused to attend religious services of any kind, suggested the idea of meetings in which there should be no lengthened speaking, but a number of short, pointed readings or addresses, varied by the singing of hymns, and, should the people seem prepared for it, the offering of prayer. The reading of the Bible might, it was hoped, form an interesting feature, the book having, for multitudes, sad to say, the charm of absolute novelty. Illustrated magazines, such as *l'Ouvrier Francais*, and other periodicals of a religious tone and tendency, were provided, so that all who entered the room would have the opportunity of reading what was likely to interest, instruct, and influence them for good. The commencement of the mission was a time of anxiety, but it was undertaken in faith, and hope, and love, and this itself was the presage of success. True, bitter opposition was at one time attempted on the part of a few atheists, and the newspaper press was brought into requisition against the work ; even the Commissary of Police, though cordially approving the object, expressed his fears that, in consequence of the prevailing disposition to mock at religion, the services might be interrupted ; but fears melted into thanksgiving as the work proceeded. At first a few, then many persons attended, and at each service expressed their thanks for the interest shown in their welfare by those who had spoken to them the truth in love, and presented it to them without money and without price.

The mission-station at Belleville was succeeded by the opening of another at Montmartre ; then by another at Menilmontant ; by another at the Faubourg St. Antoine ; and recently a fifth has been opened in the Rue Mange by the Jardin des Plantes.

A few Sundays ago, I had the privilege of attending services at three different stations. The first was at the Faubourg St. Antoine, a thickly-populated district, almost entirely inhabited by the working classes. I soon distinguished the room by its having over what had been the shop door a large calico sign indicating that special services were being held for working people there. Bills were being distributed outside, stating the object and hours of service, with this addition : "Some English friends are desirous of speaking to you about the love of Jesus Christ. You are all welcome." On entering, I found a number of children under instruction, various friends having kindly given their services to Mr. and Mrs. McAll in aid of this work. During the time of the Sunday-school, persons having received bills of invitation dropped in, and, on being shown to their seats, were offered a New Testament or some religious periodicals, with which they were evidently interested. When the time for commencing religious service had arrived, a hymn tune was played on the harmonium, the sound of which attracted many from the outside, so that by the time it was finished the room had become full.

The attention of those present was then respectfully but affectionately solicited, and the service opened with singing a hymn ; a small selection of well-chosen Evangelical hymns had been placed in the hands of each visitor. The cheerful tunes and good voices of those who led evidently pleased the congregation, many of whom heartily joined ; this was followed by the reading of a few verses of Holy Scripture well-chosen and well-read, succeeded by the reading of an anecdote illustrative of the power of divine truth, taken from some record of Christian experience. This was listened to very attentively, as was also, after singing another hymn, the address or sermon, which did not take more than six or eight minutes to deliver. These addresses and readings and hymns filled up the hour of service, variety and brevity being strictly observed. Occasionally some person would leave, and others would come in, but quiet and decorum were preserved throughout ; and it was gratifying, at the close of the meeting, to hear from the people themselves expressions of satisfaction and interest, as well as thankfulness for the opportunity that had been given them of hearing truths to which for the most part they were utter strangers. I accompanied Mr. and Mrs. McAll to similar services held the same afternoon and evening at Menilmontant and at Belleville, which were well attended and evidently acceptable to the people. These services on the Lord's-day are followed by various meetings on the week-days, all with the direct aim of bringing these working people to the knowledge of Christ and the love of what is true and pure and conducive to their eternal interests. A valuable testimony was lately given by a French gentleman who knows the working classes well, to the value and importance of the mission. "I congratulate you," he said to Mr. and Mrs. McAll, "on your good work for our working class." He went on to express his belief that, could similar efforts be multiplied, an important influence would be exercised for the amelioration of morals and the elevation of the people. He added earnestly, that the working class had been long and disastrously neglected, but he was of opinion that even yet they could be made alive to the realities of morals and religion. As a Roman Catholic, he admired the unsectarianism of the proceedings.

The following is a brief summary of the mission work carried on during one year :—

French meetings held during the year	456
Of which, for children	89
Aggregate attendance computed at	37,957
Bibles and other books issued from French lending libraries . .	701
Tracts, Scripture portions, magazines, etc.	49,766

I returned to my hotel much gratified and not a little impressed with what I had seen and heard. I feel persuaded that, whatever good work of other kinds is being carried on in Paris and throughout France (and

there is much that is good, and many faithful Christians are doing it), this work is not the least deserving of Christian sympathy and support. It appears to solve a difficult problem, and to show that those whose number is the largest in our city population, whose class distinction and habits and prejudices often present the most formidable barriers to Gospel impressions, may be reached and rescued from their religious antipathy by the adoption of methods novel in their character and strange to our ecclesiastical and denominational modes of operation, but wise, and suitable, and blessed, notwithstanding. It shows also that the range of divine grace knows no limit, and that the same Gospel is ever and everywhere mighty, through God, to the pulling down of strongholds, and the turning of the hearts of the disobedient to the wisdom of the just.

In conclusion, I shall be happy to receive any amounts contributed for the support and extension of this mission, and will acknowledge them in future numbers of this Magazine. The services rendered by this excellent minister and his wife are entirely gratuitous.

SIGNIFICANT ITEMS.

Changes in Europe.—Europe, says a Berlin journal, had 56 States before the Italian war, while now it has only 18, with a total superficial area of 179,362 square miles, and a population of 300,900,000. Of these the German Empire comprises 9,888 square miles, and a population of 40,106,900, (according to the census of 1871.) The principal States in Europe, with a population of more than 25,000,000, are :—Russia, 71 ; Germany, 40 ; France, 36½ ; Austro-Hungary, 36 ; Great Britain, 32 ; and Italy, 26½ ; their total population is, therefore, four-fifths of that of the whole of Europe. A century ago, before the partition of Poland, the Great Powers only possessed one-half of the then population of Europe, thus—Russia, 18 millions ; Austria, 17 ; Prussia, 5 ; England, 12 ; and France, 26 ; total 80 millions. The number of Roman Catholics in Europe, generally, is now 148 millions—35½ in France, 28 in Austria, 26 in Italy, 16 in Spain, and 14½ in Germany ; of Greek Catholics, 70 millions—54 in Russia, 5 in Turkey, 4 in Roumania, and 3 in Austria ; of Protestants, 73 millions—25 in Germany, 24 in England, 5½ in Sweden and Norway, 4 in Russia, and 3½ in Austria ; of Jews, 4,800,000—1,700,000 in Russia, 822,000 in Austria, 1,300,000 in Hungary, 500,000 in Germany. Dividing Europe into nationalities, there are 82,200,000 of the Slavonic race, 97,000,000 of the Latin races, and 93,500,000 of the Germanic race.—*Presbyterian.*

Romanists often say that they are permitted to read the Bible, and often become indignant when told that Bible-reading is discouraged by the priesthood. Read what Professor Schultz, of Prague, said at the meeting of Old Catholics : “Neither in the elementary school nor in the gymnasium [College] have I ever—and I lived five years in a gymnasium where the teachers were all priests, and three years longer in another where there were very eminent religious instructors—but I have never seen the Holy Scriptures in the original in the hands of a teacher in the gymnasium, and we never read the Holy Scriptures. The word of God is a closed book for Catholics ; it certainly figures in magnificent editions here and there on tables, but where are the Holy Scriptures read by Catholics ?”—*Moravian.*

MISSIONARY INTELLIGENCE.

France.

THE BENEVOLENT CONTRIBUTIONS OF THE AMERICAN CHAPEL IN PARIS.

Extract of a letter from the Pastor,
Rev. E. W. Hitchcock:—

"Last Sabbath we took up our Annual Collection for the Société Evangelique de France, the Home Missionary Society of the 'Free Church.' The day was fair and the church was full. A short sermon was preached from the text, 'Thy prayers and thine alms are come up as a memorial before God,' in which the work of the Society was heartily commended. Pastor Fisch, so well known both in Europe and America, followed in an earnest address, in which the work of the Society was described, and its claims upon the sympathy and cooperation of American Christians were urged. The result of the united appeals was a collection of 1821 francs, one of the largest collections ever taken up in the chapel for the work of Christian benevolence. This too, it should be understood, is in addition to all the money that has been collected and disbursed by the Missionary Association of the Chapel since its organization last November. The sum total of money raised and donated to the cause of Christian Evangelization in France, in a little more than a year, amounts to 5011 francs. No formal reports of these donations have been previously made to the A. & F. C. Union; and it seems to us that as the American Chapel is the child of your Society and has often in its times of need been aided by it, the independent work it is able to do in its maturer years, should in some way be acknowledged in your Reports.

"The current expenses of the Chapel, including those for repairs, taxes, in-

surance, choir, sexton and pastor's salary, test the generosity of the congregation; but some of us have accepted and are working on the theory, that the surest way to become a thoroughly self-supporting church is to devote ourselves earnestly to missionary and benevolent work.

"Of opportunities for such work in Paris and in France there is no end; and among many hindrances and discouragements there is much of promise.

Spain.

THE GOSPEL IN THE CITY OF THE IN- QUISITION.

To have predicted, fifteen years ago, that the generation then alive would behold the free proclamation of the Gospel throughout Spain, the formation of a number of Evangelical Churches in that land of superstition, and the convening of a General Assembly of Spanish Protestants in the city of *Seville*—pre-eminently the home of the Inquisition of Torquemada and of Philip the Second would have appeared to the majority of intelligent men a prophecy scarcely within the range of possibility. Yet all these things have come to pass within a brief space of time. And the work is still going on, not always with equal rapidity, but steadily and hopefully.

The same city of *Seville* where the "Spanish Christian Church" held its General Assembly, and framed its "Code of Discipline" in April, 1871, has during the present year witnessed the public and enthusiastic observance of the "week of prayer." Mr. Duncan of the "Spanish Evangelization Society," writing to the *Edinburgh Times of Refreshing in Spain*, under date of *Seville*,

February 21st, 1873, thus describes the celebration:

"Here, in Seville, we had a meeting every night during the week of prayer. These meetings were all well attended. That on the first Sabbath evening, I am told, [Mr. Duncan was in Cadiz at the time. Ed.] was very well attended, and that on Monday still more so. The Wednesday afternoon was very wet, and so only eighty came to the meeting, but this was the smallest of them all. These meetings *seemed really to be appreciated by the people and enjoyed*. The last meetings of the week took the form of preparatory services for the communion, which made a very fitting conclusion to the week of prayer. The members who partook of the Sacrament on the Sabbath numbered *about one hundred and twenty*, I am told, but the adherents and spectators behind filled the church to the street door." Rev. Mr. Cabrera officiated, and, although there were probably not less than eight hundred persons present, remarkable order, respect and solemnity pervaded the assemblage.

DECLINE OF THE PRIESTLY INFLUENCE.

Rev. Mr. Bain, a young Congregationalist minister, writes to the same number of the "Times of Refreshing in Spain" (April, 1873) an account of his labors in the city of *Huelva*, situated on the south-western coast of the peninsula and about equidistant from Seville and Cadiz. In his letter occurs a passage which strikingly illustrates the waning influence of the Romish clergy. "I went to the market the other morning," says Mr. Bain, "to sell 'La Natividad,' sent me from Madrid. I sold all I had, and the same afternoon sold upwards of forty to a number of workmen. I went to the market the next morning, but the priests had sent men to keep the people from buying; but in spite of all, I sold above fifty, and

went into the houses on my way home where I sold a number more. I sold upwards of forty that afternoon on the other side of the river."

WORK OF THE EDINBURGH SPANISH EVANGELIZATION SOCIETY.

This Society, one of the foreign Protestant organizations working in the peninsula, has thus far confined its operations to the four stations of Seville, Granada, Cadiz and Huelva—all in *Andalucia*, the southernmost province of the republic. Now, however, it contemplates an "itinerant mission," the time having arrived when something more in the way of aggressive development of work should take place, and when, by a system of influences bearing directly upon the masses, the various churches may receive a greater ingathering of saved souls than hitherto."

Hungary and Transylvania.

A LETTER just received from *Rev. Pastor R. Koenig*, under whose kind and careful superintendence the mission-work of the American and Foreign Christian Union in Hungary and Transylvania has for some years been prosecuted, contains a high estimate of the importance of the operations of the Society, and an expression of sorrow at its withdrawal from this part of the field. Writing under date of Pest, April 30th, 1873, he says:

"I very greatly regret that your "Union," by which the weapons of our warfare have for so many years been wielded powerfully and successfully, is now compelled to retreat from so interesting a field and work. However, God *has* done His set work through your Society; and although the names of his laborers may change and one after another passes away from the stage, yet His kingdom, which is not of this world,

is being built, and blessed are those who for a season are permitted to join the ranks and to carry the banner of the Cross.

"I have had the privilege of laboring as Missionary first for twenty years in Constantinople (from 1843,) and during the past ten years, since 1863, in Hungary; but I feel as youthful and happy in my work as at first. Much, very much of my experience, I must admit, I have gathered from long and intimate intercourse with the *American* brethren in Turkey, and I rejoice that even here in Pest, I am frequently permitted to see and renew acquaintance with them."

Mr. Koenig incloses the quarterly report of Mr. *Hermann Riedel*, lately supported by us in Transylvania as a Bible and tract colporteur. From the statistical portion of this report we learn that out of 166 Bibles and Testaments sold by him during the months of January, February and March, 90 were in the German language, 68 in the Magyar or Hungarian, 4 in Roumanian, 3 in Italian, and 1 in Bohemian. The sales of other religious publications exhibit in the same striking manner the mixture of races with which the colporteur comes in contact in his work. German and Hungarian publications figure in about equal proportions—1188 and 1116 respectively—and the Roumanian to a much smaller extent—only 44.

ACCESS TO ROMAN CATHOLICS.

"During the month of January I labored exclusively among Hungarians in *Haromseck*. It was a refreshing and profitable season. In those villages, where there is a mixed population of Protestants and Roman Catholics, the sale of Bibles is cheering, and it is worthy of note, that the *most eager and willing purchasers were Roman Catholics*. The tracts are wonderfully sought after. The schools are diligently attended, and I found much of the fear of

God among these honest people, whose poverty seems a blessing, as also their being so far removed from the corruptions and infidelity of city life. I refer to the city of Kronstadt, where I grieve to say, I found a darker picture.

INFIDELITY AND CHRISTIANITY.

"The stream of rationalism, indifference and infidelity in *Kronstadt* seems so powerful as to bear all else before it. The little flock of believers, who seek to rally around the standard of Jesus are too feeble to work aggressively, and stand much in need of Christian sympathy. Happening one day to be in the house of a worldly man, Mr. K., I heard him remark in a sneering manner to a friend, that there was a new arrival of singing 'Methodists,' and he feared they would form a sect in the place. Eagerly inquiring for the name of the leader of this new sect, I hastened on my way, and found in Mr. B. a brother in the Lord. On inquiry I learned with deep thankfulness that Mr. B. had succeeded in gathering an interesting Sunday school around him (it was started by Mr. O. Morse, of New York, last summer), and despite obstacles and the active enmity of the neighborhood, he pursued his quiet, steady and benevolent labors, feeling that these were already owned of his Master in heaven. I saw the room fitted up modestly but suitably with forms, a reading desk, and (oh, refreshing sight in the desert!) a book-shelf on the wall, well filled with Bibles and hymn books. It was as a stream of water in a dry and thirsty land to find myself in the dwelling of one who feared the Lord, and who was a light in a dark place. I thanked my God and took courage. After spending two hours of full enjoyment with this 'dangerous' Methodist, I left, praying the great Head of the Church to cause the seed sown to spring up, bearing fruit even an hundred fold.

UNFAITHFUL PASTORS.

"The work, which I have been enabled to accomplish during the past month in the market places and villages adjoining Kronstadt, is very cheering. My journal and account of sales show an increase in the sales of thirty-five copies of the Scriptures beyond the preceding month. May there be an abundant blessing resting upon a more liberal scattering of the imperishable Word! In the *German* villages I have found more desire for the Word than when I colported there last year. The flock hunger for the bread of life, and are willing to be led to the good pastures, but *the shepherds of the flock are the bane of this fine country*. They feed not the flock, they withhold pure doctrine, godly example and faithful exhortation. Wherever I went, I was met by the same sad complaints against the pastors, and their cold indifference to vital religion among their people. But the time is certainly drawing near when the Lord of the vineyard will reckon with these faithless stewards.

HUNGERING FOR THE WORD OF GOD.

"At *Wiedenbach* I had frequent occasion to speak with the simple, honest people on the subject of personal religion. I entered one house, where a young mother lay on a bed of sickness. The aged grandmother purchased a Bible, and laying it on her daughter's bed, said with deep emotion: 'And now, my child, the Lord has mercifully heard your prayer, and has sent you His blessed Gospel—yea, this man with the holy books has been sent into our house.'—And mother and daughter rejoiced together in the possession of the pearl of great price. I had Mr. Koenig's periodical with me, 'The Herald of Faith.' The opening article was headed, 'Jesus has healed me.' The joy of the sufferer in reading these words was touching.—She lifted up her tearful eyes, as if ad-

ressing her heavenly Friend, and slowly repeated, 'Yes, Jesus has healed me!' The refreshment of this visit was such as to efface all the discomforts and sorrows of my toilsome journey.

IN THE MOUNTAINS.

"Proceeding to the South, among the *Hungarian* communities, I found willing purchasers for tracts and Bibles. As a general fact, I may remark that among these rough mountaineers one is agreeably surprised to find the fear of God and reverence for his Word to a large extent. In the greater number of their houses the Word of God has its place of honor on the window-board, so that we can tell even from outside what families are provided with the Book of Books. There is a considerable Roman Catholic population here, among whom I sold largely both Bibles and tracts. The *Roumanians* in these parts are wealthy and partially educated, but extremely indifferent in religious matters, and manifested no interest in the Scriptures being disseminated in their own language and brought to their very door."

Of his labors, beginning at Reps and ending with the region about Kronstadt, Mr. Riedel says:—

"I labored among a mixed population of Germans, Hungarians, and Roumanians, and I found them divided into three classes, the educated, the half educated, and the fanatics. The greatest difficulties to be overcome were among the half educated, to which class, I regret to say, the teachers belong. It is two years since the Bible has been more and more banished from the schools, and in many a school there is only a partial use of the New Testament.

HOSTILITY TO THE BIBLE.

"Of the prevailing ignorance and enmity I shall give a startling example.—Proceeding one morning to a school in the village of *Marienburg*, I endeavored to persuade the teacher to purchase a

supply of tracts and a Bible. His answer in roughest accents was: 'Go away, and that quickly, with your Bibles and antiquated stories. Don't you know, that if we read stuff like that, we shall turn Roman Catholics?' When men of such a spirit are leaders and teachers of the young, what wonder if the people in general are estranged from God and enemies of the cross of Christ! Seeing I could do nothing among the teachers, I turned to the dear children at the time of recess, and met, as I fully expected, with a cordial reception.—With a cheerful heart I disposed of a considerable number of tracts among the flock of young people. After this encouraging incident, I met with a well disposed engineer. He bought several copies of the Scriptures to give away in gifts, and complained of his having been *three years* in Transylvania without having met with a single spiritually minded man.

THE BIBLE *versus* SCIENCE.

"In the village of *Nusbach* I went from house to house. The encouragement was small. Every where I was met by the reply, 'We have no need of Bibles. Science and enlightenment have taken the place of the ancient Scriptures.' Notwithstanding, my visit to *Nusbach* was not in vain. I found some simple-minded peasants, to whom my books and tracts were welcome. I visited the schools here, and found the standard of education deplorably low. A number of people, however, expressed to me their dissatisfaction at the expulsion of the Scriptures from the schools and their sincere desire for a thorough reform. They encouraged me to persevere in the distribution of the Word of God, feeling assured that only by this means could the darkness and gross ignorance among their people be dispelled."

Italy.

A NIGHT AT ROME.

UNDER this title, Henry Day, Esq., in a letter to the *New York Observer*, of May 15th, describes a very interesting scene which he witnessed not far from the spot where tradition represents the "hired house" to have stood, in which St. Paul "dwelt two whole years and received all that came in unto him," and where the very pillar is pointed out to which the aged Apostle, they say, was chained. It was natural from such a scene to turn to a neighboring spot where evidence is given that the "Word of God is not bound" now, as St. Paul gloried that it was not at the time of his own imprisonment. We give some extracts from Mr. Day's letter:—

"Not far from this very house is a short, narrow street, called *Via Gallinacia*. I went there one evening to attend a meeting of soldiers. Rev. Mr. Waite accompanied me. We mounted a dark, dirty, winding stone stairway for three stories, and rang a bell. A soldier opened the door. We were ushered into a dimly-lighted, brick-paved room, about twenty feet square, filled with soldiers, all in clean uniforms of grey pantaloons, and blue coats with brass buttons. Some were corporals and sergeants, with small side-arms. There were present about forty strong, good, honest, intelligent looking young men, all under twenty five years of age. Some were obliged to stand, others were seated on rude chairs. There was one pine table at one end, and in front stood the colporteur. Each soldier had a Bible, and all were studying the lesson together, which was the first two of the Ten Commandments. The missionary first read the Ten Commandments, and then read from the New Testament our Saviour's summary of them. In the course of the lesson he

had occasion to mention the images of the saints and Virgin Mary, so much venerated by the Catholics, and he gave them the views of Protestants on that subject. After the lesson prayer was offered, and then came a free conversation with the soldiers. They were encouraged to ask questions about the Bible, and the Protestants' views of it.

"One of the soldiers opened his Bible to 16th of Matthew and 18th verse, and asked how Protestants explained the saying of Christ, 'Thou art Peter, and on this rock,' &c. The missionary was quite ready with his answer to this question, which involves the great fundamental truth or error of Romanism. He told the soldier to read in the 16th verse of the same chapter the declaration of Peter, 'Thou art the Christ, the Son of the living God.' Then, said he, when Christ is speaking in the 18th verse of a rock, he refers not to Peter, but to Peter's confession in the 16th verse. This confession, that Christ is the Son of God, said he, is the rock on which the church is built, and to which Christ referred. This was evidently a new idea to the young soldier.

"Through an interpreter I was able to address them, and tell them the interest Americans had in Italy, and in their having and reading the Bible. That we did not care what they called themselves if they would read the Bible and obey its precepts. There was a card on the wall on which was printed the verse, 'Believe on the Lord Jesus Christ and thou shalt be saved.' This I told them was the sum of our whole belief. They showed the most cordial approval of all that was said, and when I told them that I should endeavor to see that they had a larger room to meet in, their hearty thanks were most touching. As they went out each one came up and saluted me, and shook my hand heartily.

A ROMAN CATHOLIC PRIEST ATTENDS.

"At another of these meetings on Sabbath day I saw a Catholic priest, in his black robe and wide brimmed hat, come in and take his seat in the back part of the room. My interpreter, who was an Italian, seemed greatly disturbed and said he was a spy, and ought to be sent away, and before I could prevent it he told him he was not allowed there. The priests left and went into the hall. When I found what had been done I requested that he might be invited in, saying we had nothing to be ashamed or afraid of. He came and stayed through the service. After service I spoke to him, and asked if he had any objection to such a study of the Bible. He said to me: "I am a Catholic priest; I have this morning officiated at the mass; but I have no objection to such a service as this.

"I am not in full sympathy with the Catholic Church; but I cannot leave it; I have no other means of support. I asked him if he would be willing to leave the Church and engage in teaching and missionary work, if he could find means of support. He said he was almost prepared even for this step. I asked him his name and address. He gave me a name, but said he preferred to be addressed through the post-office, and would like to hear from me. I take it for granted that he gave me an assumed name, and that he was unwilling at present to have his address known. But his case is only one of thousands of priests in the Catholic Church who would be glad to be out of it.

"This service for the soldiers has been organized by Rev. Mr. Waite of the American Union Chapel. He procured a young man by the name of Luigi Cappellini, who had once been a soldier and a Catholic, to conduct the enterprise. Cappellini has had a fair education, and some theological train-

ing. He opened his school about October 1, 1872. He goes during the day to the barracks of the soldiers and talks with them and gives them tracts, and invites them to his class, which meets every evening. He found easy access to these young men, and, after two months, he had daily at his rooms from fifty to eighty, and when I was there his rooms were overcrowded. Larger rooms have been procured, and now he says he will have 250 studying the Bible. These soldiers come from every part of Italy, and are generally from the better classes of the peasantry. The new state of things in Italy has opened their minds to new ideas, and they are anxious to learn. After staying in Rome for three years they are stationed in different parts of the kingdom or return to their homes, and they will carry with them their Bibles and all their new opinions.

"I found many of these soldiers learning to read, that

THEY MIGHT BE ABLE TO READ THE
BIBLE FOR THEMSELVES.

"This simple agency must do great good, for every one of these soldiers will not only carry with him and diffuse the knowledge he has gained, but he will awaken the desire for knowledge, and accustom the people to the ideas of a free Bible and a free press. Such classes might be multiplied through the aid of the churches at Rome to any extent. The cost of supporting one such colporteur and Bible class would be, including rent, lights, and salary of the colporteur, from \$700 to \$800 per annum. Any liberal Christian who could sustain one such agency would do a vast deal of good for Italy. There are a large number of young Italians now being educated who would gladly engage in this work, and I feel confident that a great many young Catholic priests, who are sincere Christians, *would be willing to leave the Mother*

Church if they could be encouraged, brought out and set to work."

Colombia.

THE PRIESTHOOD OF AN INTERIOR TOWN.

Rev. Henry B. Platt is a missionary of the Southern Presbyterian Church stationed at Barranquilla, on the northern coast of South America, a little east of Cartagena, and at the mouth of the Rio Magdalena, the most considerable river that flows into the Caribbean Sea. Not long since, Mr. Platt made a visit into the interior of the republic of Colombia, and preached at Socorro, a town between 300 and 400 miles from Barranquilla. On his return, he stopped at *San Gil*, a town which he describes in a letter published in the *Missionary*, and republished in the Old School Presbyterian, of May 16th, 1873, as "the neatest and most attractive looking town I have seen in Colombia." "The leading classes," he adds, "are aristocratic and rather exclusive in their social habits, and possess considerable wealth; the place besides is fanatically Roman Catholic."

Mr. Platt deemed it his duty, as he intended to do what he could for the enlightenment of this benighted population, to call upon the priest previously to commencing his labors, "that nobody might say that he was trying to circulate his books in an underhanded way." He found the priest at home. He and his two assistants had evidently arranged themselves much in the form of a court of inquiry. No friendly hand was extended to the Protestant missionary, and when he had explained his object and laid before the Romish ecclesiastics copies of the Spanish New Testament in the Roman Catholic version of Scio, the answer was rudely made by the priest that he knew the books and they were corrupted and falsified. Mr. Platt demanded proof of

this assertion which he stigmatized as slanderous, and said that he would listen to nothing until the priest had afforded it. But no proof was or could be brought forward, and the Roman Catholic champions were glad to turn the discussion into another channel. They naturally brought up the question of

THE REAL PRESENCE.

Mr. Platt relates the scene thus:—

"A young man, said to be as loose in his morals as he was bigoted in his religion, asked why we deny the mystery of transubstantiation, when Christ said so plainly, "This is my body," etc. I told him if I showed him a likeness of my old father, and he should ask who it was, while I replied it was my father, I would not hold myself bound to charge him not to believe that my father was a bit of pasteboard. The priest then made a thundering charge on me with the statement that I had come there to mock at and insult their religion, having that morning contemned in the public plaza, the most holy sacrament which he was bearing in procession, by refusing even to take off my hat. I demanded silence, and expressed my deep regret that there was no way of avoiding the alleged affront, as the procession came out of the church unexpectedly to me; while I could not in conscience take off my hat, as that was understood to be an act of religious homage which I could not render to it. The priest made some contemptuous remark about pretending to offer the fear of God as a pretext for dishonoring God. I again claimed silence, and opening his own Bible, read the second commandment of the Decalogue which they suppress, and remarked that by God's express command, though we had the most perfect representation of Christ in His glory, (whom we adore in spirit and truth), we were forbidden to bow down or worship it. The afore-

said young man exclaimed that the host was not the image or representation of Christ, but Christ Himself. 'To you it may be,' I said. 'And to you?' said he. 'To us it is *bread*,' I replied. Upon this, I thought they would eat me alive, heaping upon me vile epithets and abuse. The priest, in loud and angry tones, fairly drove the crowd out of the room with repeated threats of excommunication, if they touched my books or even listened to my talk. It gave me (who, throughout, had the great advantage of keeping perfectly cool and quiet, and treating them with marked respect), a better and more vivid idea than ever I had of what priests could be, and of what they were in the days of their glory; and of what superhuman fortitude filled the hearts of the brave men who redeemed the world from priestly thralldom, and bore an honest and fearless testimony to the truth before proud priests, servile princes, and abject people. I saluted the crowd pleasantly as I passed out, which was partially, but not cheerfully responded to."

This incident well exemplifies the state of many parts of South America, especially those that are distant from the sea-coast and where the people have little contact with the progressive ideas. Out of a population variously estimated at from six to ten thousand souls, all but a handful—a dozen or so—are said to frequent the confessional at least once a year. Even those who are liberals in politics and skeptics in religion dare not refuse this hypocritical tribute to the prevailing fanaticism. Yet Mr. Platt is not without hope of future success: "If I go back to Socorro, I shall be obliged to pass through San Gil, and I hope some day to preach there with as much liberty as elsewhere; as in the decree of religious worship San Gil is not excepted."

Brazil.

The new mission of the Southern Presbyterian Church to *Pernambuco* promises well. The Rev. J. Rockwell Smith reached that important city on the 15th of January, and the Rev. J. T. Boyle was expected soon to join him. Pernambuco, it will be remembered, is a place of some 85,000 inhabitants, situated on the eastern coast of South America, about 1200 miles north-east of Rio di Janeiro, and inferior in size to no other city in Brazil excepting the capital and Bahia. Of the moral situation, Mr. Smith wrote, on the 31st of January :

"This city knows but little about evangelical Christianity, notwithstanding its many churches. The same old tale that you have often heard of Brazilian priests and Brazilian society, is true of this place. The priests lead openly scandalous lives, and the people hold them in undisguised contempt. The Catholic religion has no hold upon the people, except so far as their ancestral pride is concerned. They are Catholics because their fathers were. They revile their priests, but take off their hats (some of them) while passing the churches where such priests perform their idolatrous rites. The women are more under the influence of the priests. The men do not care; not bigoted, but totally indifferent. They disbelieve whatever of Rome's dogmas they please, but decline the name of Protestant. They have no conception of true religion.

"A gentleman, a Scotch Presbyterian, who has resided here some years, and seems to have studied the signs of the times, expressed to me the opinion that a few earnest, energetic missionaries might change the character of this country, by God's blessing. He says there is an evident dissatisfaction in the Brazilian mind, and a craving after

something better. He approved the plan of Dr. A. Duff, in introducing schools into the missions of India. He thinks that the great need of this country. The first who came may have to sow the seed, and others enter into their labors. He pronounced Pernambuco a good place for a mission. There is work here. He says the Brazilians hate the British, he knows it, though they deny it; but they like the Americans. May there not be some appeal in this preference, to some of our young men, to hasten with the gospel to this land?"

When Mr. Rockwell Smith wrote these lines he was unaware that the foundations for evangelical work had already been laid. In a subsequent letter, of February 28th, he thus described a pleasing discovery which he had made. Our readers will be the more interested in this account because of the mention of *Dr. Kalley*, so wonderfully blessed in converting to the Gospel many hundreds of the natives of Madeira who were afterwards forced to flee to this country and, through the agency of *The American Protestant Society* (the forerunner of the *American and Foreign Christian Union*), found a welcome home in Illinois. Mr. Smith says :—

FRUITS OF THE SPIRIT ALREADY REALIZED.

"Since my former letter, I have become acquainted with a very interesting fact. The work has already been begun here. A letter from brother Lane, a few weeks since, informed me of a colporteur of the British Bible Society in this city. I had, however, been told of him shortly before that time by a gentleman who met him on the street, and who was then on the look-out for him to learn his address for me. He was searched for and soon found out. He is an elderly man; his name is Manoel Joze da Silva Vianna. He is a

Portuguese, who has lived in Rio for nearly twenty years, and is a deacon of Dr. Kalley's church there. Dr. Kalley is independent of any church organization. He has visited this city three times. The first time was in 1869, when he spent six months and accomplished nothing. His second visit was for nine months, at which time he collected from ten to twenty persons around him. He has now returned the third time, reaching here in November last, and has brought his family with him, expecting to stay. He has gathered a little company of about thirty, I think, consisting of Brazilians, mulattoes, half-blood Indians, and negroes; men, women, and children. He has a promise of a visit from Dr. Kalley in May. Says he is sure that six or seven will be baptized, and thinks fifteen or sixteen may be.

"He has services twice on Sunday, and on Wednesday night, together with a singing meeting on Monday night. I have attended several of his meetings. The first Sunday morning that I was present his exercises were as follows: a hymn, a prayer, reading the Scriptures, the epistle of James entire, hymn, prayer, 1 Peter, 1st and 2d chapters, commenting as he read, with the 3d chapter, adding remarks at the close, a hymn, and a prayer. This occupied about two hours, the time he proposes. The little audience, with their open Bibles, are well behaved, attentive and seemingly devout. I am afraid this little assembly might rebuke in the point of time many of the churches at home. It seems strange to meet with this little motley gathering, and attempt to sing the songs of Zion in a tongue I but half understand. Some of the airs they sing sound almost familiar. One that I have recognized is the one to which we sing.

"In the Christian's home in glory."
This little company with its represen-

tatives of several nations, calls to mind that other assembly, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and crying with a loud voice, saying, salvation to our God which sitteth upon the throne, and unto the Lamb. We trust that some of these will be members of that host."

Chili.

PROSPECTS OF RELIGIOUS LIBERTY.

On Sunday, the 6th of April, elections took place throughout the Republic of Chili for members of both branches of Congress. In the city of Valparaiso Señor Arlegui was candidate, having previously declared himself in favor of liberty of conscience, of civil marriage, and of secular education. According to the *Record*, of April 15th, he polled a larger vote than any other candidate, running a thousand votes ahead of his competitors.

The same paper, in discussing the prospects of religious liberty in connection with the new Congress, regards its maintenance as, humanly speaking, dependent upon the single will of the Administration. Neither the Liberal party proper nor the Clerical party can muster more than a minority of votes; while the President's personal friends, with those Liberals who will be certain to give his measures their support, hold the decided majority. Will the President renounce his vacillating policy and adopt a resolute course in consonance with his own earlier antecedents, and with what are believed to be his convictions at the present time? This is a question for the solution of which we shall be compelled to wait.

CIVIL MARRIAGE.

The question of the marriage of converts from the Romish faith is still giving trouble. Last year a curate of San Felipe, after consultation of his superiors, married a Chilian woman, now a Protestant, to a German Protestant; but lately the Roman Catholic ecclesiastics have refused to perform the ceremony in at least two similar cases. The government has been appealed to, we are told, but without success.

From COPIAPO the *Record* gives the following intelligence: "Rev. Mr. Christen has recently opened a Sunday School with 38 children in attendance. Many are of English parentage. The number of pupils in his day school is 36. The priests seem to feel that the evangelical propaganda is making headway in their midst, and have recently circulated many copies of a handbill containing denunciations against Protestant principles."

Rev. A. M. Merwin writes in the *Record* respecting

THE IMPORTANCE OF CHURCH EDIFICES.

"Wherever the Gospel is faithfully preached there will be hearers from among the Lord's people, and in answer to fervent prayer the number of believers will be increased. But in order that a wider and more effective range may be given to the Gospel, *we do need suitable places of worship in central localities*. The Lord's money must be employed for this purpose as well as the Spirit of the Lord invoked. This is true especially in the case of Protestant missions in Roman Catholic countries. The fine chapel in Santiago for the use of Chilian Protestants has not been erected in vain. In COPIAPO a new place of worship is in process of erection, and we hope the day may not be far distant when both in Valparaiso and Talca the native congregations may worship in edifices which, if not grand and

costly, may be inviting in appearance and situation."

STORY OF A RECENT CONVERT.

The following account of his conversion, given by a young Chilian who, a few Sabbaths since, made a profession of his faith in the church of which Mr. Merwin is pastor, will be read with interest:

"For several years past I paid no attention to spiritual things and lived in sin. My elder brother had a copy of the Bible, and though he was unwilling to let me read it, I frequently entered his room while he was absent and found pleasure in reading certain passages in the New Testament. The truth made some impression on me at the time, but in the society of thoughtless companions I became careless and thought no more about the Word of God. About a year ago a copy of *La Piedra* fell into my hands; my interest was awakened, and I was led to consider attentively the claims of the Gospel. Soon after this a friend lent me a book (*Evenings with Romanists*), which convinced me of the errors of Romanism. Then I was invited to attend these meetings. On entering this place of worship for the first time I felt that God was here. Never before had I been so impressed with a sense of His presence. My interest in the study of divine truth continued and I found pleasure in coming to these services; still I did not renounce my sins.

"At last a sermon preached in this room was the means of showing me my danger and of leading me to Christ for pardon and salvation. My faith has been strengthened by prayer, by the perusal of the Word of God, and by witnessing the power of the Gospel in sustaining our brother Manuel Gardon in his sickness and death. I desire now to confess Christ before men by uniting with this church, considering it a privilege and a duty to do so."

LITERARY NOTICES.

The Reformation. By George P. Fisher, D.D., Professor of Ecclesiastical History in Yale College. New York: Scribner, Armstrong & Co. 1873. 8vo, 620 pages. Price \$3.00.

We wish that this handsome volume could be read by every intelligent Protestant in our land. It is the fashion to depreciate the importance of an acquaintance with the theological issues of the past, as if those issues were dead and buried with the bodies of those who so strenuously maintained their views in the field of controversy. Even if such a theory were correct, which we do not at all believe, it would be the part of wisdom to learn from the experience of those who have gone before us, so as, if possible, to avoid falling into similar mistakes to those which they committed. But of all past ages, with the single exception of that which witnessed the Incarnation, the age of the Reformation comes to us invested with the highest and most direct interest. A single volume was needed, embracing a clear, succinct and readable account of this critical period. This Prof. Fisher has given us. Less diffuse than Merle d'Aubigné's charming works, his book covers the ground much more completely. It is a scholarly production, being founded upon a personal examination and comparison of a great part of the most recent authorities. At the same time the lively style and skilful treatment of the subject adapt it well for popular reading. To make it suitable for purposes of class instruction there is a chronological table near the close of the volume. Another feature of no slight importance to scholars is an appendix of some twenty-five pages, containing a list of works both on the Reformation in general and on its history in each individual country of Europe. We must be permitted to add that the admirable table of contents, constructed on the same plan as those in Prescott's histories, adds greatly to the practical value

of Prof. Fisher's work. We may have occasion hereafter to give some extracts bearing on important topics.

Questions of the Day. By the Rev. John Hall, D.D., Pastor of the Fifth Avenue Presbyterian Church, New York, Author of "Papers for Home Reading," etc. New York: Dodd & Mead, 762 Broadway. 12mo, 343 pp. \$1.75.

Soon after Dr. Hall's entrance upon his present pastorate, he commenced a weekly Bible class for the ladies of his congregation, which he has since conducted with singular felicity and success. Having for five years instructed this class in the facts and doctrines of Scripture, he thought it wise to consider the bearing of the principles thus inculcated upon some of the leading and popular questions of the day, which course has been pursued during the past winter. Dr. Hall assures us that the preparations for his Bible class have usually been made with as much care as for his pulpit ministrations, though not in the same way; and that the chapters of the volume before us consist for the most part of these preparations.

The book abounds in fresh and instructive thought, and will afford delightful occasional readings, especially for quiet Sabbaths in the country, during a Summer vacation.

Ling Bank Collage: A Tale for Young Women. New York: American Tract Society. 18mo, 304 pages. Price 75c. Postage 10c.

The subject of this book is taken from the lower walks of English life, and the author illustrates thereby the happy influence of vital piety in ennobling and refining the character, as well as in rendering home more happy and attractive.

The Year. By D. C. Colesworthy. Boston: Lee & Shepard. 12mo, 114 pp.

A collection of short poems on the successive months and the seasons. A cursory reading gives the impression

that, although not characterized by special vigor of thought or freshness of expression, they are easy, graceful and healthy in tone.

Little Grandfather. By Sophie May. Illustrated. Boston: Lee & Shepard. 1873. 18mo, 221 pages.

When we have announced that this is one of "Prudy's Flyaway Series," we

have said enough to designate the story as one that will interest children of all ages. Miss May is a facile writer, and her books are full of adventures told in a very happy way. "Little Grandfather" will prove as popular as any of its predecessors. With another volume, now in preparation, the title of which is not yet announced, the series will be complete.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
31st May, 1873.*

MASSACHUSETTS.		IOWA.	
— A friend in Massachusetts.....	\$50 00	Des Moines. Christian Church, Miss L. Skinner \$2; C. E. Fuller, M. T. Russell, J. S. Gilchrist, Jos. Ankeny, J. L. Giston, Geo. A. Jewett, E. J. Fairall, S. Vancleve, Clara Atkinson, Mrs. Moran, Mrs. W. C. Burton, Bella Dunlap, F. V. Yeomans, Susan F. Bancroft, \$1 ea.; Rilla G. Hay, May, Goodrell, W. H. McCoy, Alice Dimmick, Mrs. J. Gaston, Curtis Wella, Maggie Gilcrest, Julia Gilcrest, Ella Skinner, G. W. Lefler, 50c. ea.; others \$6, in part, to constitute Rev. J. C. Hay a L. Member....	27 00
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	47 00	Kellogg. Cong. Ch., balance.....	8 20
NEW YORK.			117 70
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N. Y. City. Mrs. Stephen Griggs' semi-annual donation	35 00	J. S. Converse, Cleveland, \$100; Rev. L. Lyons, Waimca, \$10; Mrs. E. B. Ripley, Royalston, \$7; B. O. Hale, Fitchburg, \$5; Rev. T. DeWitt, D.D., N. Y. City, \$5; Hon. N. Ewing, Uniontown, \$5; R. Tallmadge, M.D., and sister, Truemanaburgh, \$3; Rev. T. L. Pomeroy, Prairie Centre, \$3; Corning Fairbanks, Westborough, \$3; W. L. Payson, Hollister, \$2; W. B. Rice, Pittsfield, \$2; Rev. R. B. Thurston, Stamford, \$2; L. E. Sayre, Philadelphia, \$2; Miss M. F. Farley, Ipswich, \$2; Robt. Miller, West Galway, \$2; Rev. F. C. Cannon, D.D., Geneva, \$2; E. G. Richardson, Lowell, \$2.25; Jonas Mead, Greenwich, \$2; L. L. White, Taunton, \$2; I. R. Thurston, Whitesville, \$2; Francis Bundy, Boston, \$2; S. H. Lloyd, Albany, \$2; and others \$42. 209 25	
Glen's Falls. John J. Miller \$2 donation \$1 C. W.....	3 00	Sales of back numbers, etc.....	77 81
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Trenton. From a Friend, for Cent. Mex.	50 00		
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THE CHRISTIAN WORLD.

Vol. 24.

AUGUST, 1873.

No. 8.

EDITORIAL NOTES.

A FEW WORDS WITH OUR FRIENDS.—We announced to our readers some months since that on the 31st March, 1873, all the collecting agencies of the American and Foreign Christian Union would be discontinued. Accordingly, from that date, the Society has thrown itself upon the interest of its old friends and of all well-wishers of the department of labor in which it is engaged, trusting that their own sense of the duty and the privilege of toiling for the conversion of Roman Catholics will be a sufficient incentive to lead them to supply the necessary funds. We refer to this subject merely that we may recall to their minds the demands of the work and the fact that, as no agent will personally present it to their notice, their unsolicited benefactions will be gladly received at the central office of the Society. Besides sustaining our former missionary laborers—Rev. Mr. Dwight, in the neighborhood of Boston, Mrs. Sadd, at Louisville, Kentucky, and the Misses Purlier and Schiller, in Cincinnati, Ohio,—the Board has authorized a considerable development of the work in other portions of the West. Under the direction of Rev. H. H. Fairall, our missionary superintendent, Rev. Mr. Peisch has already been set at work amongst the large German population of Davenport, Iowa, and Professor Francis Kun, a learned and influential Bohemian clergyman, among the Bohemians in and about Iowa City. If there are, as reported, many thousands of Bohemians in the United States, most of whom are drifting from Roman Catholicism into avowed infidelity, there is a grand field of labor open to us in this direction. With few evangelical churches, and with no religious papers, the Bohemians present a picture of spiritual destitution which should move the Christians of our country to prompt and decisive action in their behalf. We hope speedily to place well qualified laborers at other important points. We need scarcely add that the *CHRISTIAN WORLD* is still regarded as an effective instrumentality for promoting the cause by disseminating information respecting the progress of truth at home and abroad, and enlightening the public mind in re-

ference to the past history and the present designs of the Romish Church. In the very nature of the case, the CHRISTIAN WORLD being missionary in character, cannot for the present 'be expected to be self-sustaining. In fact it would, as we have more than once said, be highly desirable that we should have the means of giving it a large gratuitous circulation in quarters where its perusal would be likely, under God's blessing, to be productive of much good. We hope that our friends will remember these different means of Christian labor in their prayers and in their liberal contributions. The liberality and promptness of their responses will, in a great measure, decide us in our plans for the enlargement of our domestic work.

DR. KALOPOTHAKES AND THE GREEK MISSION.—Rev. M. D. Kalopothakes, M. D., our late efficient missionary at Athens, has recently returned to this country, and will probably remain here some months longer. With the discontinuance of our appropriations to the Foreign Field, the connection of the Greek Mission with the American and Foreign Christian Union necessarily terminated. Since the 1st of July, therefore, Dr. Kalopothakes works independently of our Society, while carrying with him into his new relations our most hearty prayers for his success in a difficult, but at the same time a most important and glorious undertaking. The Greek Mission will not be abandoned. When Dr. K's. plans for the future have been more fully matured, we shall take pleasure in announcing them to our readers. Meantime, we trust that his work of evangelization, both by word of mouth and by the press, will not be forgotten either in the prayers or in the contributions of God's people ; and it will afford us great gratification to be the medium of transmitting to him all sums which may be sent us with this specific designation.

THE NEED OF PROTESTANT EDIFICES IN ITALY.—We are gratified to learn from the correspondence of the *Evangelical Christendom*, that the Rev. John R. McDougall has at length been able to secure for the Free Italian Church in Florence a suitable edifice. For £2,000 a suppressed Roman Catholic church and monastery, situated very advantageously for Protestant purposes, have been purchased, and an additional sum of £1,000 (of which Mr. McDougall has already obtained a part on the spot, and hopes to collect the rest this summer in Scotland) will adapt them for their new destination. The church will be used for public worship ; the conventual buildings will be transformed into a school-house for the use of the Evangelical Schools of Santa Croce. We do not doubt that this acquisition will have an important bearing upon the growth of Protestantism in Florence. Our brethren in Italy have labored under some very great disadvantages. Among the chief of

these has been the difficulty, often amounting to an impossibility, of obtaining suitable church accommodations. We have several times, within the past year, called attention to the annoyance caused by the refusal of landlords, at the instigation of the priests, to let their rooms for religious purposes. Nor will it be deemed remarkable that such refusals should be of frequent occurrence, when it is remembered that so large a proportion of the real estate of the kingdom is in mortmain.—The correspondent of the Evangelical Christendom alludes to another and very great benefit to the cause of Protestantism which may accrue from the possession of church edifices, apart from the element of permanence. He says: "I fully believe, if church edifices of any pretensions whatever were placed at the disposal of the Protestant churches of Italy, we should see not only the lower or laboring classes, which we now so gladly welcome, but the middle and upper classes of the population, in our congregations. *Their social position and pride* naturally detains them from the obscure, inconvenient, and limited rooms in which the majority of Protestant churches hold their meetings."

THE BILL ABOLISHING THE RELIGIOUS CORPORATIONS has finally passed both branches of the Italian Parliament, and becomes a law on receiving the King's signature. In the Senate it received, June 17th, 68 votes in favor of it, to 20 against it. We have not seen the text of the bill as adopted, but we are told that the Royal ministry struggled in vain to exempt the city of Rome from its operation. The majority in the Chambers determined to abolish even the great conventual establishments of the Eternal City in which the generals of the fifty-two religious orders were domiciled, and this determination was so clearly the reflection of the public sentiment of the nation that the conservative ministry yielded the point. The generals of the orders—always with the exception of the head of the order of Jesus—are to be allowed to remain in their former houses, occupying so much of the edifices as is absolutely necessary, until death removes them. According to all human probabilities the government will not have to wait long, as the heads of orders are wont to be men well advanced in years. The rest of the property of the establishments is to be sold and the avails secularized, an annual sum of about \$80,000 being reserved to defray the expenses of the government of the orders in countries where they continue to exist.

THE ELECTION OF A BISHOP BY THE OLD CATHOLICS.—This event has for some time past been expected, and will surprise no one. It was fully understood that the Old Catholic party would retain the Episcopal form of church government, and that the hearty accord in which the Jansenists of Holland stand with the present movement would insure the nominee of the Congress at Cologne the necessary participation

of the Archbishop of Utrecht in his consecration. Prof. Reinkens is described by those who know him well as a man eminently fitted for the position to which he has been elected. Certain it is that, humanly speaking, much of the success of the movement will depend upon the thoroughness of his views of reform and the vigor and courage of his administration.

THE QUESTION OF DISESTABLISHMENT IN ENGLAND continues to occupy a place second to no other in the minds of thoughtful men. It is true that Mr. Miall's renewed motion in favor of the separation of Church and State was rejected in the House of Commons by a more decided majority than that which the same proposition encountered last year.— This may have been owing in part to the more pronounced opposition of Mr. Gladstone, in part also to the accidental absence of some of Mr. Miall's friends, who had they been present would, it is said, have demonstrated the fact that disestablishment, if it has gained no friends in the House, has lost none. But neither the successful party, nor that which has just received another of those temporary reverses to which it has by this time become quite accustomed, regards the decision as a final one. We need not say that many most devoted and loyal members of the Church of England view the severing of the tie that binds it to the State as a sure and dreadful calamity. We doubt not that the Archbishop of Canterbury spoke in all sincerity when he said the other day to the deputation that came to present a protest from 60,000 laymen against the toleration of Romish teachings and practices in the Church of England, that "the Nonconformists thought they would gain greatly if the Church was disestablished, but he thought the only Church which would gain by it was the Church of Rome." Yet what do facts prove but that the alliance between the Church and the State in England has been most disastrous to the best interests of Protestantism? True, the unnatural bond has had the effect of keeping a very considerable part of the population of the kingdom in an external union with the Protestant Church. It may be that the Church has gained *in mere numbers* more than it has lost, and that the dissenters whom it has alienated are less numerous than the Romanizing members whom it has continued to retain. But so far as real strength is concerned, has not the gain been only an apparent one? To the inroads of Popery the union of Church and State has afforded as favorable a condition of circumstances as the most sanguine advocate of that system could desire. The union has enabled the enemy to trace out its lines and make its approaches with surprising openness, and with scarcely an attempt at resistance; until now it has almost become a question whether friends or foes are more numerous within its enclosure. What is to be gained by perpetuating so unnatural a state of things we are unable to see. And we feel little

doubt that the public mind in England will soon be forced to the conclusion that in the complete separation of Church and State lies the only hope of the régénération of the now established Protestant Church, as well as the only logical solution of the embarrassing problem which the present generation of Englishmen must weigh and decide. The comprehensive character of the Established Church has long been and now is the great boast of the "Broad Church" party ; but the inexorable logic of events is beginning to prove to the satisfaction of all candid men that the Church of England is either not broad enough or a world too broad. If established and supported by the State, it must, to be consistent, be *national*, and be loose enough in its creeds to embrace every shade of belief, thus forfeiting, in point of fact, all claim to the character of a Church, or at least of a *Christian* Church. Certainly a national Church which scarcely pretends to embrace a moiety of the population, and whose adherents present every shade of belief from a thorough Protestant faith to the most undisguised Romanism, and a scarcely less distinctly avowed rejection of all revealed religion, is a monstrosity which cannot long continue to exist.

CARDINAL CULLEN ON THE WITNESS-STAND.—The latest phase of the prolonged contest between Father O'Keeffe, of Oallan, and the Romish Primate of Ireland, was presented by the suit which the former instituted in the civil courts against the Cardinal, his ecclesiastical superior, for libel. Into the merits of the case we do not intend here to enter. The alleged libel consisted in injurious expressions contained in the prelate's published letter suspending Mr. O'Keeffe from his office of parish priest, and in the interdict laid upon the parishioners who upheld him in his course of resistance. We have not seen the documents in question, and are unable therefore to say how far Cardinal Cullen, in pronouncing the censures of his church upon the refractory priest, kept within the proper limits of his office, and exercised a right which the civil authorities are bound to respect. But the spectacle of a Romish prelate at the bar of a court of justice, and this too in Ireland, is an interesting one. Cardinal Cullen, though he received some of his early education in a Quaker school, is an advanced Ultramontane. In fact no man living has probably done more than he has to promote the views he represents in Ireland. Thirty years spent in the city of Rome, (a number of them at the head of the "Propaganda") have made him a vigorous opponent of liberal sentiments. Many believed that he would refuse to obey the summons of the civil magistrate, and that the suit would be allowed to go by default. It was wise, however, in the Cardinal to overcome his own reluctance and to decline following the suggestions of his friends ; for the fact that a verdict had been obtained against him through his unwillingness to testify or defend him-

self before a civil court would have had substantially the same moral effect as a defeat in a contested case. It is probable that in his decision to appear he was greatly influenced by instructions received during a recent hurried visit to Rome. Before a mixed jury, and one which according to the view of at least one eye-witness seemed to understand little about the issues of the case or the arguments of the counsel, it was not to be expected that the Cardinal would fare very badly. It is a relief therefore that they at least established by their verdict the principle that the Roman Catholic Bishops are amenable to the law of the land in the exercise of their functions, so far as their censures affect the life, property or reputation of a British subject, and that no order of the Pope, or any other foreign authority, can be pleaded in defence or extenuation of a breach of the laws of the realm. At the same time the nominal damages given to Mr. O'Keeffe—one farthing—indicate that the jury believed that the Cardinal had not actually gone sensibly beyond his legal prerogatives, or if he had, that the jury were unable, on account of discordant views, to decide the extent to which he had transgressed. The result has been accepted on both sides as a virtual success. Cardinal Cullen's friends regard the smallness of the damages as equivalent to an acquittal. The liberal press hail it as dissipating the uncertainty which seemed to invest the question where the supremacy, social and legal, in the United Kingdom rested—"whether in the head of the State or in the head of a Church—whether in the Queen, Lords, and Commons, or in the Pope, without Lords and Commons." Cardinal Cullen in his examination as a witness left no room for doubt respecting the view which he himself entertained of the unlimited authority of the Roman pontiff. For when asked whether the Pope has a right to interpose directly in the government of the Church in all countries, he is reported to have answered: "From the day that Jesus Christ said to Peter, 'Thou art Peter, and on this rock I will build my Church,' till the last Vatican Council, the Pope has always had the right to rule directly and personally every part of the Catholic Church."

ROMANISM IN THE CHURCH OF ENGLAND.—That 483 "priests" of the Church of England should have ventured on presenting a petition to Convocation, asking for the restoration of the Confessional, is not a startling occurrence in the eyes of those who have watched the progress of events in Great Britain. It was, indeed, a bold step, and some of the petitioners seem to have been frightened at the sound of their own voices, if we may judge from the haste they have manifested in coming out with declarations that they either did not authorize the affixing of their signatures to the petition, or that they were misinformed as to the nature of the paper they were signing. We suspect, however, that there were far more clergymen of the Established Church who were deterred

by their timidity than implicated by their unfortunate mistake. If the number 483 represented all the Romanists and Romanizing clergymen in the Established Church, it would be well for the prospects of vital religion. And, inasmuch as an open enemy is preferable to a lukewarm or treacherous friend, we think that the Evangelical party would have great reason for congratulating itself if all who hold to the State Church for mercenary reasons alone, while they inwardly reject its creed and abominate its Protestant features, would declare themselves openly and secede from the ranks of its pretended adherents. What shall we say of the state of the English *Protestant* Church, when in a London journal we read such statements respecting one of its clergymen in regular standing as this :—"The Rev. E. Stuart, of St. Mary Magdalen's, Munster-Square, London, not only had a procession last Sunday in the church, with ceremonies of the most approved Romish character, but after the midday service it was adjourned to the adjoining streets, headed by a brass band."

A JUDICIOUS ALTERATION in the Apostles' Creed, as repeated in the Moravian Churches, was adopted by the Provincial Synod which assembled at Litiz, Pa., on the 4th of June last. It consisted in substituting for "He descended into hell" the more exact rendering "He went to the place of departed spirits," and for "the holy Catholic Church" the words "the holy Christian Church." There are comparatively few persons, save the well educated, who understand the true sense of the adjective "Catholic," and the great majority, in spite of frequent corrections, confound the "Catholic" with the "Roman Catholic Church."—As words are *things*, and an erroneous idea may obscure truths of the greatest moment, the United Brethren have done well to remove the sources of prevalent misapprehension. At the same time, they would have done better, in our opinion, had they accepted the suggestion of their own committee on the Hymn-book and Liturgy, which proposed to make no change in the sense, but to employ for "Catholic" the exact equivalent "Universal."

PROTESTANT CHILDREN IN ROMAN CATHOLIC SCHOOLS.—For a Protestant parent to send a child to a Romish school is as much a blunder as it is an act of reckless folly. The sole pretext for exposing the child to the dangerous religious teaching which it is sure to meet with there, is the alleged superiority of the educational advantages which the school affords. And yet it is an indisputable fact that in all essential particulars Roman Catholic seminaries of learning in this country are much below the average of our Protestant institutions. Probably the only branch of a collegiate education which constitutes an apparent exception to this statement is the Latin language. In some, perhaps in most

of the Roman Catholic "colleges" so called, the pupils are trained to speak and write the Latin language with a fluency attained in few of our Protestant institutions. Yet even here the superiority is more apparent than real. The Latin is not a living language, and therefore of importance as a medium of conversation. It is not even, at the present time, what it was a century or two ago, the exclusive or at least the ordinary language of science, and so a vehicle for learned communication. It is studied in the vast majority of cases merely as a means of mental culture, the experience of many centuries having demonstrated the great utility of its study in developing the perceptive faculties and strengthening the judgment. In this aspect, the careful and thorough study of its forms and syntax, as pursued in all our respectable colleges and universities, is of far greater importance than the mere familiarity with its vocabulary, which will enable the pupil to converse glibly, though not over accurately, in Latin. In female education the only departments in which the convents and other Romish schools appear to have the advantage are the lighter accomplishments, and music in particular. Over against these there is the long list of the more solid branches of the education of either sex, in which we do not believe that any candid person who has examined both systems will hesitate to admit that the Protestant training is in the majority of cases immeasurably superior. Mathematics and the physical sciences are no where better taught than in our Protestant institutions. History is treated in a liberal manner as it cannot be where the teacher is afraid that its unmistakable lessons may convict his Church of error or expose its hierarchy to merited indignation. Above all the study of ethics, the highest of studies, since it deals with the most important questions for man as a responsible agent to answer for himself, loses half its beauty and the greatest part of its utility, in the hands of teachers who abandon the Scriptures as the sole basis of their system, and substitute the teachings of fallible men for the immutable commandments of God.

We repeat it, therefore, that for a Protestant parent to send his son or his daughter to a Roman Catholic school, especially when it is done not from necessity (as where there are no other schools within reach) but from choice, is as foolish in a purely educational point of view as it is culpable in its religious aspects. Yet what thoughtful parent can contemplate the latter without the deepest solicitude? It is not without an object that Romanism, especially in the West, offers such bids for the education of the young. It is not for a trifling advantage that it seeks to tempt the children of Protestants to its schools by promising to give them in effect the very kind of education which it repudiates in the case of its own children as being *godless*. If ever the educated ~~classes of our country~~ prove recreant to their ancestral faith and suc-

cumb to the wiles of Roman priestcraft, it will, we are convinced, be owing in great part to the blindness of those who, instead of training their children in the truth of the Gospel, wantonly exposed them in their tenderest age to the most dangerous of instruction.

We are glad to see that many of our journals are awake to this peril. The Milwaukee *Christian Statesman*, a paper that deserves well of American Protestants, has been battling bravely for the truth. That its blows have told, is proved by the commotion they have produced among the enemies of our American common school system. Its exposures of the true character of the Romish schools were not made one day too soon, if it be true, as that journal states in an editorial article, June 12th, 1873, that "*three-fifths of the scholars in the Milwaukee Nunnery are non-Catholics*," and that "in nearly every school of theirs [the Romanists] we find Protestants."

ONE METHOD OF MAKING PROSELYTES.—Ever since Pascal held up to merited reprobation the immoral maxims which had been propounded by the leading Jesuit authorities, it has been the fashion to deny that any branch of the Roman Catholic Church maintains the doctrine that the end of an action if it be praiseworthy justifies all the means requisite for its attainment. Yet every now and then some fresh incident occurs to convince the world that, if not a tenet of that Church, and however sincerely repudiated by honest men both in the laity and in the clergy, it is the practical rule of conduct of great numbers; and this to so great an extent that it must be regarded as a logical inference from the whole system taught in the Church's standards. Of this character is an occurrence recently brought to light in Albany, in respect to which the *Jewish Times* utters a note of justifiable indignation. Some five years ago a servant girl induced a young Jewish boy of ten to have clandestine interviews with a Romish priest, and so plausibly did the latter represent to him the claims of his Church that the boy consented to be baptized and become a secret member of the communion in which, alone, he was told, salvation could be obtained. But how could he hope to be allowed to maintain these religious views? Clearly nothing would answer but dissimulation and direct lying. To these he was consequently encouraged by his confessor. He became "a perfect master of hypocrisy." He attended upon the Jewish synagogue and the Romish church—the former openly, the latter by stealth—and received priestly absolution for the worship which he feigned in order to deceive his parents. The affair finally culminated when his parents wished him to be confirmed as a Jew. When the time arrived he pretended to be ill, in order to avoid so public an act of adhesion to the faith of his fathers. But suspicion had been aroused, the boy was watched and his deceit discovered. When pressed hard he finally made a full confession res-

pecting his past conduct. Here is a brief extract from the *Jewish Times*:—

“The following conversation of the writer with the boy will give an idea of the child's mind :—‘Do you mean to be religious?’ ‘Yes.’ ‘Is it religious to lie?’ ‘No.’ ‘Is it religious to deceive?’ ‘No.’ ‘Is it religious to dissimulate?’ ‘No.’ ‘Did you lie to your parents?’ ‘Sometimes.’ ‘Did you deceive your parents?’ ‘Sometimes.’ ‘Did you dissimulate?’ ‘Sometimes.’ ‘And you mean to be religious?’ ‘I went to confession, told all to the priest, and was absolved and forgiven.’ ‘Did you tell the priest that your parents knew nothing about your conversion, that you had to deceive them?’ ‘Yes.’”

THE SPEECH OF PROFESSOR ROSSEUW DE ST. HILAIRE before the British Branch of the Evangelical Alliance, at its conference at Brighton, April 24th, 1873, in several respects deserves more than a passing notice. The learned historian, himself a convert from Romanism, was formally called upon to explain (what he declared to be a dangerous question), “Why Protestantism has prevailed in the North and Roman Catholicism in the South.” After enunciating the great principle that true Christianity has no special earthly home, that it is a plant capable of growing everywhere, and that it needs to be received by the civilized to sanctify and purify him as much as by the savage in order to civilize him, M. de St. Hilaire dwelt upon some striking exceptions to the general statement that the Reformation has found a reception only among the inhabitants of northern Europe. “In his own country—France, poor France!—where had Protestantism taken deepest root? It was in the South, in those mountains which they knew by name and honored in their memories. The Protestants in the South were those who held fast in their arms the great king, *le Grand Roi*!” The same was true of the Spanish peninsula. “In the sixteenth century, the precious seed of the Christian truth was sown in the south of Spain—in Andalusia—and though smothered then by torture and flames, it was not destroyed; and three centuries afterwards—in 1859—it sprang up in a remarkable manner. Like the grains of corn in the tombs of the Pharaohs, it was destined to yield a glorious harvest after having slept so long a period.” Admitting, however, the general truth of the present geographical distribution of the two religious systems, M. de St. Hilaire endeavored briefly to account for it. The South, he said, was more sensual; it more readily welcomed a material religion, a religion that appealed to the external. On the other hand Protestantism was a plant of northern growth, “because the people of the North had more reflective powers, were less impressionable to the outward senses, and were more open to the inward speaking of the Lord to the soul.” This the Professor believed to be the general explanation; but that he does not regard these characteristic differences as constituting any insuperable bar to the conversion of the so-called Latin races appears from his very able article on

this subject, which we published in the *CHRISTIAN WORLD* for April last.

Passing to a more extended view of the relations of Romanism, M. de St. Hilaire ranged himself with those who have no expectation of the rapid fall of that iniquitous system. It can not die ; sin is at the bottom, the very bottom of man's nature, and no human religion knows how to accommodate itself to sin as Romanism has done. But he was equally well convinced of another point, and that was the "irreformatibility" of the Romish Church, which he set forth as positively, if not with such oratorical power as Signor Gavazzi was wont to exhibit in impressing it a year ago upon his enthusiastic American audiences. In explaining the reasons of this conviction, M. de St. Hilaire took occasion to refer to his own personal experience which, as some of our readers well know, is one of great interest. He was now, he said, seventy years old, and his entire life had been devoted to this important question. At the age of twenty-eight having religious wants that could not be satisfied, he had tried honestly and sincerely to become a staunch and faithful Roman Catholic. But the endeavor was futile ; he found no satisfaction of his wants, for in his weakness and error he did not seek it in the Gospel. So he forsook the Romish Church, and for seventeen years he lived without any religion. "He was ashamed to speak of this ; but it was the story not of himself alone, but of millions of his countrymen who when, like him, they were going to Jesus, were stopped on their way by Romanism. Oh ! could his hearers but know the pangs he felt at that time ! To feel that the Lord was before him, but that the priest, or the Pope, or the Virgin, or a whole legion of saints was placed between him and Jesus, so that he could not reach Him." "But," he added, "pity not me, for I have found the truth ; pity my countrymen."

THE FRENCH PROTESTANT HISTORICAL SOCIETY.—We give a considerable amount of space in this number to an admirable sketch of the Establishment of the Reformation in Hungary, which has been translated from the French expressly for the *CHRISTIAN WORLD*. This paper, written by M. E. Sayous, (brother of the late eminent Protestant *Littérateur* of that name,) was read at the annual meeting of the French Protestant Historical Society, on the 29th of April last, and was published in the "Bulletin" of that Society for May 15th. It will amply reward a careful perusal.

The French Protestant Historical Society, we may here remark, is one of the most meritorious of those learned bodies which have busied themselves with the study of the past. With very limited means, because appealing to a very small constituency, it has accomplished grand results. Its monthly publication, or Bulletin, now in its 22nd year,

is a rich storehouse of information respecting the old Huguenots of France. No work can surpass it in varied and graphic illustration of the sufferings and moral triumphs of that devoted people—couched partly in the form of connected narratives, partly of detached incidents, or newly discovered and inedited documents. As this publication can be obtained by mail at the price of fifteen francs, or less than four dollars in currency, it is within the reach of any descendant or admirer of the Huguenots in this country who can read the French language, and who desires to contribute to the success of a truly laudable literary undertaking.

[Translated for The Christian World.]

The Establishment of the Reformation in Hungary.

BY E. SAYOUR.

HUNGARY is the most Protestant of Roman Catholic countries. Of the thirteen millions of inhabitants that Hungary proper and Transylvania at present count, we have not less than three million and two hundred thousand adherents of our religion,* or the fourth part of the population; and this numerical importance is still further surpassed by the great role which the Reformed and Lutherans have played in literature and in the different political parties. The city of Debreczin has often been called the *Magyar Geneva*. Its greatest pastor is commonly surnamed the *Magyar Calvin*. He was a correspondent of Theodore Beza. By the side of a Lutheran church, remarkable from all points of view, but less numerous by half, he founded a second great Church, framed on the model of the Reformed Church of France. We may perhaps be permitted to leave, at least in appearance, the accustomed field of our studies, and to re-establish between two Protestant minorities which have suffered for the sake of the Gospel and of liberty, a connection which has been interrupted for three centuries. We have a second excuse which we must offer the Society, but without uneasiness. The German Reformation, as it came first, cannot be passed by in silence, and we are far from regretting it. If the Lutheran Church is not the usual object of our labors, we nevertheless seize with pleasure the opportunity to cast a fraternal glance on a portion of its history which is but little known.

INTELLECTUAL DECADENCE OF THE CLERGY.

At the beginning of the 16th century, the clergy of all countries had

* The census of 1870 gives 1,113,508 members of the Lutheran communion, 2,031,243 of the Reformed, 54,822 Unitarians, etc. There are scarcely any Protestants in the annexed provinces, Croatia, etc.

fallen into a decline which no one denies ; the temporal engrossments of the higher clergy and the ignorance of the lower clergy were universal. As far back as in 1515, *Gosztonyi*, a Hungarian bishop who might be compared to his contemporary, Briçonnet, Bishop of Meaux, had become deeply solicitous with respect to this religious decay, and, in the hope of discovering a remedy for it, had entered into correspondence with a doctor of the University of Paris, Josse Clichtov. "Very few priests," he wrote him, "understand accurately and completely what they read and sing." The French theologian showed himself equally terrified by "this fearful malady which already extends to great distances and has almost taken possession of Christendom ; for if the meaning of the words that are addressed to God are not understood, the spirit of him who prays remains idle, and he makes no effort to rise towards the Lord." Clichtov, therefore, drew up an explanation of the hymns of the Church to send to Gosztonyi ; but there is no evidence that the efforts of the reforming bishop led to any serious results. The celebrated king, Matthias Corvinus, was no longer living to offer resistance to those ambitious prelates who had become omnipotent during the minority of Louis II, and the indulgences lavished by the Archbishop of Gran, primate of the kingdom, excited no opposition. The forerunners of the Reformation had had little success : the Hussites had been met and routed in all directions.

FAVORABLE CIRCUMSTANCES.

Yet a feeling of uneasiness and of expectation manifested itself when the theses of Luther reached Hungary. Even before the complete rupture of the Saxon monk with the Court of Rome, the fires of persecution arose in a number of cities for the punishment of the "new Hussites." Yet these fires were impotent to arrest the conversion of the numerous Germans settled in the country, as, for instance, the great Saxon colony of Hermanstadt, or those who in their frequent journeyings brought into the land of the Magyar the doctrines of Wittenberg. Entire villages forsook the Romish Church. The miners of Transylvania followed the example of the miners of the Hartz Mountains ; and the professors of the University of Buda were exiled for their opinions. Soon king Louis II and the higher clergy obtained from two successive diets the condemnation of the heretics to the stake and to confiscation of their property. There were three causes which prevented a real panic from falling upon the Lutheran populations. These were, first, the battle of Mohacz (1526), which cost the young king his life, and Hungary, nearly conquered by the Turks, her independence ; second, the rivalry of the nobles and the bishops, and third, the determined character of queen Mary.

QUEEN MARY OF HUNGARY.

This sister of the Emperor Charles V offers many points of resem-

blance to the amiable Queen Margaret of Angoulême, sister of Francis I. Both entertained sympathy for the nascent Reformation ; both endeavored to protect it against the anger of their brothers, and at times were successful. Mary of Hungary, both in the lifetime of Louis II and during the first years of a widowhood which she nobly endured, did not conceal her attachment for the cause of the pure Gospel. Extremely fond of the chase, and as a huntress celebrated among all the princesses of Europe, she used to carry with her even into the depths of the forests a New Testament, whose margin she covered with her notes and reflections. Her confessor, John Henckel, having become a Lutheran, preached before her at Augsburg, during the sessions of the famous diet from which the new confession of faith issued. Luther used to send her translations of the psalms, and congratulated her on her zeal.*

THE RIVAL KINGS.

Meanwhile Hungary, besides being periodically ravaged by the Turks, experienced the rival pretensions of two kings, Ferdinand of Austria and John Zapolya, who at first disputed with each other the possession of the country and afterwards divided it between them. This wretched situation, full of misery and confusion, did not arrest the progress of the Reformation. The two rivals began to persecute it, in order to create for themselves partisans among the Roman Catholic clergy ; but both discovered that they were creating a still greater number of enemies among the nobility and the commons. They consequently extinguished the fires, and ceased filling the prisons.

THE TURKS.

The Turks despised the Reformed as heartily as they did the Roman Catholics. They burned large Protestant colleges, and placed in rigorous confinement the Perenyis and the Magocsis, powerful nobles devoted to the new church. They entered the places of worship during the time of preaching, and carried off the pastors as prisoners. But the Ottoman policy was careful not to let the scales turn in favor of either the one or the other communion ; so that there resulted a comparative toleration in the regions occupied by the lieutenants of Solyman the Magnificent.

MATTHIAS DEVAY, THE FIRST MAGYAR REFORMER.

In the midst of these circumstances, at once tragical and favorable there appeared in 1531 the first Lutheran reformer who was not of German origin. *Matthias Devay* was a student at Wittenberg and a personal friend of Luther ; but he was a Magyar in race and in language, and the new doctrine assumed with him for the first time a national char-

* After 1530, Queen Mary, having become regent of the Netherlands, no longer showed externally any sympathy for the Reformation.

acter. His eloquence appears to have been attractive and imaginative. "Without faith," he said, "man can no more make progress than the plant can grow green without the sun." Devay's success at first made him an object of persecution at the hands of both the kings. John Zapolya cast him into a dungeon in the fortress of Buda, where was also confined the blacksmith of the royal stables, suspected by the capricious tyrant of having badly shod his favorite horse. Devay converted so effectually this fellow prisoner, that the latter when restored to liberty refused to leave in captivity the man to whom he owed the peace of his soul. Touched by this devotion, Zapolya threw open to both of them the doors of the fortress.

DEVAY AND THE EPISTLES OF ST. PAUL.

A little later, Devay, while preaching in northern Hungary, was brought before Ferdinand of Austria, shut up in the prisons of Vienna, and subjected to an examination by the bishop. When about to be executed, he was indebted for his liberty to the prudent policy of Ferdinand, and returned to the country governed by his first persecutor, Zapolya, who, overborne by the progress of the Reformation in Transylvania, had renounced the contest altogether. It was then that Devay translated into the Hungarian language the Epistles of St. Paul. In all lands St. Paul, that inspired interpreter of the work of Christ, has been the liberator of consciences. On the ruins of justification by works and of the magical powers of the priestly office, he has caused the sun of grace to arise, which is also the sun of liberty. Drawn out from the shadow of the sanctuary and placed within reach of religious populations, he has restored these populations to themselves. He was in the sixteenth century, as he was during his lifetime, the Apostle of the nations.

THE PROTESTANT SCHOOLS.

These partial or complete translations of the Holy Scriptures, every day becoming more numerous, diffused intelligence here as every where else ; for the reading of the Bible was henceforth the first duty of the believer. Soon the elementary instruction which was indispensable for this pious task no longer satisfied the zeal for learning that inflamed all minds. The great Protestant families began to establish schools on their estates, the Nadasdy family following the example of the Perenyi. Under this powerful protection, printing could with the utmost liberty spread abroad, with the Bible and with books on controversial points, both in Latin and in Hungarian. For in spite of the care which the propagators of the Reformation took to impart instruction in the ancient languages, the national tongue, which was now employed in public worship, began to grow in importance and assume a literary character. Meanwhile, communication with the Lutheran doctors was still frequent, Melancthon in particular watched the progress of the Reformation in

Hungary with great attention, and corresponded with its principal representatives. When a young Magyar, looking forward to the Gospel ministry, wished to complete his studies, he betook himself to Wittemberg.*

THE BISHOPS AND PUBLIC CONTROVERSY.

Devay and his disciples had therefore started a great and important movement. It may be asked, how it happened that the Roman Catholic clergy offered so little resistance to it. The truth is, that the bishops and monks, surprised and, as it were, stunned by this rapid progress of the new creed, contented themselves with demanding (mostly without success) the execution of the laws against heretics, and, in the few public controversies that took place, showed themselves inferior to the Protestants. This was particularly noticeable in a discussion that took place in 1537. The Evangelical minister Szantai, a prisoner for his faith, stood his ground triumphantly against several ecclesiastics on the subject of the Lord's Supper. When a bishop demanded of Ferdinand the condemnation of a man who preached in favor of the communion under both kinds, the King, who on this point held the Lutheran doctrine, sent secretly for Szantai, and after having heard him declare himself faithful to the instructions of the prophets and apostles of our Lord, conducted him to a place of safety. At a later date Ferdinand, who, like many other princes of this period, hesitated all his life long, renewed his persecuting edicts. It was too late; royal menaces succeeded only in provoking the gathering of several religious assemblies in which the new Christian faith was proclaimed and the new Church was organized. The chief convocations of this kind took place in 1545, 1548, 1550, 1552 and 1558; and from them emanated several confessions of faith almost identical with one another and with the confession of Augsburg. About 1560, Melancthon as he approached the end of life beheld his doctrines adopted by a great part of the Hungarians, and could watch without jealousy the first advances of the Reformatory movement which had originated in France and Geneva.

LUTHERANISM MAKES WAY FOR CALVINISM.

And in fact, from the middle of the century the ideas of Zwingle began to gain at once upon Roman Catholicism and upon pure Lutheranism; while these ideas in turn soon made room for Calvinism. We cannot here relate the long controversies which led to the establishment of the little Unitarian Church of Transylvania, which is still flourishing at the present time, and the termination of which as between Calvinists

* According to M. Balogh, the number of Hungarian students at Wittemberg varied from 14 to 18 during almost the whole of the 16th century. In 1592, the exclusive Lutheranism of the Elector of Saxony put an end to the little colony composed in great part of Calvinists. The largest Lutheran schools were those of Temesvar and Oedenburg.

and Lutherans, at a later date, permitted these two great Churches to exist side by side, drawn together more and more by fraternal relations that have long been unalterable. Our aim is only to show how the Reformed communion, properly so called, was organized, and to throw light upon the almost unknown figure of the *Magyar Calvin*, *Peter Juhasz de Horhi*.

AFFINITIES OF RACE FURNISH NO EXPLANATION OF THIS PHENOMENON.

If the German Reformation penetrated especially into those districts where there were flourishing German colonies, if for a long time it was preached by the Germans alone, and if consequently its progress can be explained by affinities of race and of language, no explanation of this kind is possible in the case of the rapid and victorious advance of the *French Reformation in Hungary*. Scarcely known in a few cities in 1555, it became ten years later the faith of those purely Magyar communities that inhabit the great plain watered by the Theiss. Here then is a people which does not even belong to the great Indo-European race, and which nevertheless adopts that Protestant doctrine said to be peculiar to the Germanic family; still further it adopts it in its rigorous spirituality, such as the Latins of the West have enunciated it. The proverb began to circulate, "The faith of Calvin is the Hungarian faith." On many occasions, during the three centuries that separate us from that epoch, the cause of the Reformed has merged with that of Hungarian nationality itself.

THE REFORMER MELIUS.—AN ACTIVE MINISTRY.

Peter Juhasz de Horhi, who translated his name into that of *Melius*, was not the first nor the only,* but certainly the principal organizer of this great Church: in studying his life and his work we shall study the very foundation of this religious structure. Nothing can be more legitimate than to compare Melius to Calvin. He, too, had a profound acquaintance with the Scriptures, with ancient literature and with the Church Fathers. He, too, had resolutely rejected the incrustation of ages, to lay hold in its purity upon the primitive and incorruptible rock of the Gospel. He, too,—for the whole truth must be told,—forgot the claims of love in his relations with his opponents. He called the Unitarians "Servetians," a designation about which there was nothing very reassuring. But he, too, wore out his life with the cares of the new Church, and he died at the age of thirty-six, much younger than the Geneva Reformer, consumed by the threefold ardor of science, conflict, and faith.

But this short existence was well filled. When scarcely twenty-five years old, he dedicated to the Council of the city of Debreczin a series of discourses recently delivered on that incomparable monument of Christian metaphysics, the epistle to the Colossians. To the merchants

* Kalmancsai, his predecessor, had already rendered great services. The ministry of Melius at Debreczin lasted from 1558 to 1572, the year of his death. *Juhasz*, in Hungarian, means a *shepherd*; *melon*, in Greek, means a *sheep*.

of his country he dedicated some sermons on the mediation of Christ. We detect here an additional resemblance to the great Reformer. The pastor of Debreczin desired to make of that city a Magyar Geneva ; he desired to infuse the Reformed doctrines into the counsels of the city and the morals of the merchant burghesses. But he took good care not to neglect the great families which devoted themselves to the same cause—the Töröks, the Magocsis, the Massais. Without any servility towards them, on the contrary, with a lofty and proper familiarity, he celebrated the return of Gaspard Magocsi, on his deliverance from his Turkish prison, offering him a collection of discourses based upon the apostles, the prophets, and the fathers of the Church, especially Origen and Chrysostom, saint Jerome and saint Augustin. He always translated from the original text, whether Latin, Greek or Hebrew.—Soon after, he published in Hungarian a complete translation of the books of Samuel, Kings and Job.

USE OF THE VULGAR TONGUE.

Melius was a great advocate of the vulgar tongue and its employment in all the services of public worship. He saw therein a powerful stimulus to intellectual labor and a means of fortifying piety. Faithful to St. Paul's injunction, he exhorted the preachers and all the faithful to combat ceaselessly with the weapons of the Gospel ; and, paraphrasing the celebrated and magnificent words of the Apostle respecting this spiritual contest, he exclaimed : " If thou wilt fight against sin, against the devil, against the flesh, against the curses of the law, clothe thyself in the merits of Christ, take the sword of Christ, ride on the charger of Christ, and let the Holy Ghost be thy captain !"

PRINTING AND EDUCATION.

These were not futile words. The art of printing, until then unknown in the Hungarian plain, gradually came into existence, so to speak, in consequence of the religious labors of Melius. However, when the desire was felt to disseminate some work in different countries, recourse was had to those numerous booksellers and printers of Geneva who employed thousands of workmen in the service of European Protestantism. It was to Geneva, also, that came with tolerable frequency the young candidates for the ministry ; at least when they did not go to Heidelberg or Utrecht. Some forty Magyar names figure in the *Livre du Recteur* (or register of the Genevese academy), the first under date of 1568. They could moreover finish their education in the great schools of Debreczin or Varad (in German called Gross-Wardein), the latter protected by Nicholas Telegdi, a correspondent of Theodore Bèze.—Finally, it was the Catechism of Geneva which the Hungarian pastors placed in the hands of the children.

CHURCH CONFESSIONS.

The influence of the French Reformation was still more strongly

marked in the great convocations in which the young Reformed Church of Hungary declared its faith. In 1563, the Confession known as that of Theodore Beza was adopted—that Confession which the Reformed Church of France had drawn up in the midst of bloody persecutions, and had just presented to young Charles IX. All the clergymen gathered at the Synod of Thorda affixed their signatures to this document. Four years later the National Synod of Debreczin was presided over by Melius. The synodal organization which was adopted reminds us of that of our fathers. The Protestant land was divided up into seventeen districts, which sent delegates to the supreme assembly. The convocation was due to the dangers of the times which were being traversed.—The deliberations of this memorable synod resulted in the Confession of Debreczin, or the “Canonical Book” in 74 articles “drawn,” as was stated, “from the Word of God and from natural law, in order to maintain order in the Church and to give shape to Christian life in needful matters.”

The importance which the Hungarians have always attached and still attach to the decisions of the Synod of Debreczin is evidenced by the Celebration of February 24th, 1867, held just three centuries later.—“This Confession,” said Professor Toth, who was commissioned to deliver the address, “is the seal and pledge of the Magyar Reformation, the faithful mirror of religious teaching at that epoch. It is still adapted to the present, and we ought to hold it in honor and engrave it upon our memories.” The 74 articles deserve this eulogy in consequence of a peculiarity rarely met with in the theological declarations of the sixteenth century; they leave open a door for progress, they do not regard themselves as absolutely fixed. The preface declares that, in ceremonies as well as in the exposition of doctrine, the Churches of Christ have always used liberty, and that those ought to be praised who know how to make improvement in the teaching of God’s Word. Doubtless, it adds, liberty consists in improving *with* Christ and not *without* him, and we must remain firm on the principal branches of the faith; but “we do not blush to be continually studying and continually coming to a better understanding. We recognize the feebleness of our intellect and the necessity of constant progress.”

THE FORMS OF WORSHIP.

In the midst of these great ecclesiastical occupations, Melius forgot neither the family, nor the country, nor edification. He wrote a liturgy in which he busied himself not only with the public worship, but with the visitation of the sick, with children, who in his eyes were “king’s sons,” with the household whose head was bound “to bring up in the fear and knowledge of God his wife and children, the people of his house of whom he is the natural preacher.” Never has the Protestant family, the first nucleus of the Church, been better understood. But the whole country ought to form one great Christian family. In the eyes of Melius, God was the only true sovereign of all lands, and a nation that has not the

love and fear of God is a nation condemned and lost. Let us not, however, imagine that he regarded with grim despair the misfortunes of Hungary. He placed at the beginning of a collection of sermons on St. John, delivered during a terrible invasion, a trustful and truly Biblical invocation addressed to God by "the poor and unworthy shepherd of the sheep of Debreczin." "Thou carriest us," he said, "like a tender mother; thou defendest us as the apple of thine eye, thou sufferest not a drop of our tears to be lost, thou numberest our hairs and our bones, thou wilt not suffer one to be lost."

MANIFOLD LABORS AND DEATH OF MELIUS.

We are far from having given a complete idea of this life, so short and so gloriously filled. Melius still found time to compose sacred songs, to make a large herbarium with an attempt at the classification of plants, and to take an active part in all discussions. His most important polemical activity was directed against the Unitarians, and this it was which brought him into relations with Theodore Beza. Calvin's successor twice wrote to him from Geneva, encouraging him to be ever more and more "a beautiful example" for his fellow believers, and congratulating him on having written works of very great utility for the Church. Some months later, he prayed God "to bless more and more the efforts of Melius to secure the triumph of Christ over all his blasphemers." And when the pastor of Debreczin died from premature exhaustion after so many labors, Theodore Beza styled him in a letter to Telegdi "a vigorous athlete, worthy of everlasting remembrance," and called this untimely death "a great wound to all the Churches." The Council of Debreczin, with an austere simplicity, noted on its records the decease of Melius, "a great *savant* worthy of respect," and all the citizens testified the greatest regard for his widow and his two daughters.

SUBSEQUENT FORTUNES OF THE HUNGARIAN CHURCHES.

Happily the Calvinist and Lutheran Churches were too firmly established to have anything to fear from the death of their founders. Even their discussions did not enfeeble them. It is not diversity which is to be dreaded; it is the deceitful unity of a hierarchical scheme, an illusion of more than one Church, even of the Protestants, in the seventeenth century. The Churches of Hungary had comprehended that the danger was not in a living and free faith, but in human authority putting itself in the place of the dignity of the conscience and of the action of God on the soul. They remained living and at the same time regularly and wisely administered. Their organization, solid and yet without petty narrowness, successfully passed through ages of persecutions. The seventeenth century was for them, as it was for our fathers, a period of continual trial; and the Protestant galley-slaves of Leopold rowed on the Mediterranean at the same time with the Protestant galley-slaves of Louis XIV. For those Churches, as for our fathers, the eighteenth cen-

ture had alternations of toleration and persecution, and the era of liberty was the same for both countries : only our brethren of Hungary found themselves at the close much more numerous than we were, and they are so still. May this conformity of fate establish between them and us a bond of sympathy and mutual interest.

The Religious Condition of Bohemia.

[The Rev. EDWIN A. ADAMS, one of the newly appointed missionaries of the American Board attached to the Austrian Mission, has written, to a friend in this country, a valuable letter from Prague, respecting the religious condition and prospects of Bohemia. We take the following extract from the *Congregationalist*, of June 26th, in which it first appeared.—Edit. CHRISTIAN WORLD.]

THINGS look more and more as if we were to have enough to do when we get ready to do it. Unless I fail to understand appearances, there is throughout the country a preparation for the work which we hope to do. And in some directions developments are making faster than we had expected, and perhaps faster than to our view would seem to be best. The Protestant church here in Bohemia, with the exception of a few really Evangelical pastors and of course a few members, is coming out very decidedly and very bitterly against foreign influence. The animus of the movement is, of course,

DREAD OR HATE OF EVANGELICAL RELIGION.

For though the churches have still orthodox *creeds*, living faith is, to a sad extent, unknown. And then here in Bohemia there is a very earnest movement towards Bohemian nationality. Under the pretence, and perhaps in some cases belief, of following Huss and the Bohemian Brothers, the effort is to make Bohemia independent, its language the official language, and its people free. But those engaged in the movement recognize nothing but the *national* idea in Huss and the devoted Christians of his day ; they have no perception of the faith in Christ which impelled them to act as they did. Huss is regarded as a martyr to liberty of belief, and the liberty of belief which many of his followers desire is only license to do as they please.

The pastor of the Reformed Church (Bohemian) of Prague is reputed to be an avowed infidel. I know not that he ought to be called so, but it is probably safe to say that he is far from being an Evangelical man.

He publishes a paper ostensibly in the interest of the church, but which is certainly not in the interest of religion, in which he very often takes occasion to attack those who would do something for the religious improvement of the nation, and to attack also as non-patriots those believing pastors who desire missionary work to be done here, and who are really in sympathy with all that is good.

A few weeks ago an article came out in his paper of more than ordinary bitterness, in which these believing pastors were accused of seeking to introduce religious ideas which would tend to subvert Bohemian nationality, and of having called in the help of various societies and nations to carry out their plans. He said something like the following : They called in first the Moravian Brethren, and finding that this did not accomplish their object, they brought in the Scotch (designating the Scotch brethren by an opprobrious epithet which I do not recall), and now that these had failed there had come three vagabonds (or fortune-seekers) from America to see what they can accomplish.

And this feeling does not seem to be confined to one man, but it extends throughout the whole Bohemian Protestant church, of course with exceptions. I am perfectly satisfied that at the bottom of it all is a hatred of pure Christianity and a clinging to forms that have no life in them.

PROGRESS OF THE TRUTH.

I do not think it strange that they are alarmed. For the Scotch have already made considerable progress in the direction of evangelization.—Already there are young pastors in the churches in Bohemia who have spent a year in Scotland and who are true earnest men, I believe, ready for any good work. Others are now in Scotland studying, and though the whole will scarcely make a beginning of supplying the great need, yet it is so much done, and done also in the right way, I trust. How long men who thus study away from the seminary at Vienna will be allowed to be ordained by the consistory which manages those things, we are unable to say. Certain facts seem to indicate that this is to be stopped also.

The strange anomaly of a Catholic state really managing Protestant churches, and settling and unsettling pastors, etc., renders it impossible to predict with much confidence what will take place.

Yet there are many real Christians in these Protestant churches who bid us God-speed and who rejoice in our coming. I am not however at all surprised that the Protestant Church as a whole does not welcome us. But I am surprised at the position which very many Catholics seem to occupy. I have very little hope that much good will result directly from the old Catholic movement. But I have now not the least doubt that intelligent Catholics here (and I believe it to be the case all over Europe) look with contempt upon the pretensions of the Pope, and whatever they may say they believe, do not, in fact, believe *anything* good of the Catholic Church.

Not only is the dogma of Infallibility scouted, but the priests are generally despised and religious services in the churches are to a surprising extent neglected. Men say that no reasonable person can admit what the church claims, and no young man who really respects himself can bring himself to become a priest. The lives of the priests are notoriously wicked, and the people here understand it so and talk of it. And I feel very

confident that *many* Catholics do not attend church at all, or at least only on important holidays.

INDIFFERENCE OF ROMAN CATHOLICS.

It seems to me that the great majority of the Catholics look upon our coming with almost complete indifference, except they are naturally *curious* to know what we propose to do. I do not anticipate any opposition from them, though no one can tell what influences the Jesuits may bring to bear to awaken the hostility of the people. It seems to me that there can not be in the depths of heathenism a people who live more completely regardless of all spiritual and eternal things than do the mass of the people of this city, and it is a great and very busy city. I think people in America have no idea of this peculiarity of the Catholics here. They judge them by what they see of Catholics there, especially perhaps the Irish, and they are not all like these, at least so far as devotion to the outward forms of religion are concerned. But this carelessness, while it may prevent our being directly hindered, will be I apprehend one of our greatest obstacles. The people *will not think*, they have lost faith in the Roman Catholic Church, and this is to them the same as losing faith in Christianity—and I suppose blank unbelief is the condition of very many. Indeed some say, “If we should stop and think we should turn Protestants,” and young men say that to become priests requires them to assent to what they and the bishops also know to be false—and yet with all this indifference, I think we have good reason to believe that many hearts are dissatisfied, and hear of salvation through Christ with the most eager interest. For they know nothing comparatively of the Bible here. It is an unknown book, or has been till quite recently. A good many copies have been circulated during the past few years, but the people do not *approach* to being supplied. And families of rank are to be found, and I have no doubt they are very numerous, who have never read the Bible.

I cannot help thinking of our American churches when I think of these reformed churches with their orthodox creeds and their very loose practices. I see here the result of an almost complete loss of faith in God.—It shows itself in false doctrine, *very* impure living, oppression of the poor, and a rotten state of society generally—and I cannot but think that our churches at home with all their apparent activity, their Christian conventions and Sabbath-school work, and even their revivals of religion, need more than any thing else a constant and abiding faith in God that will lead to *self-denial* instead of self-indulgence, that will cause them to ask what God wants rather than what will give them prosperity. I cannot but look at what seems clearly to me to be the growing separation between the wealthy and the poor in our Congregational churches (as well as in other churches), the devotion to wealth and dress and fashion even by those who preach against it, as a sign that faith in God is wanting.

MISSIONARY INTELLIGENCE.

HOME WORK.

Davenport, Iowa.—Rev. C. Peisch.

THE Rev. C. Peisch, recently appointed our German City Missionary for Davenport, Iowa, and vicinity, sends the following report for the month ending June 30th:—

"Davenport has a population of between twenty and twenty-five thousand inhabitants, and a majority of these are Germans. Most of them are intelligent and industrious, but hostile to religion. Many of them were once Romanists, but, having lost confidence in that system, they are now Rationalists. Their creed is *self-gratification*, and they discard all the restraints of religion. On the Sabbath they have their theatres, dances, shooting matches, pic-nics, etc. Even their places of business are open on the Lord's day, and the saloons are also in operation. The fearful prevalence of Sabbath desecration is alarming our best citizens, but it is difficult to remedy it by political action, since this dangerous element is in the ascendancy. Numerical strength, wealth, and social influence, make it powerful.

"The attention of your Society, 'the American and Foreign Christian Union,' was directed to this city by your Superintendent of Home Missions, Rev. Dr. Fairall, and at the request of many of our prominent citizens, he inaugurated a mission among the German people, and appointed me your missionary. The field is very difficult, but I have entered it, trusting in the Lord to bless my efforts. During the month I have visited 887 families, in many of which I have prayed. I have sold four Bibles and four other religious books, and distributed 8884 pages of tracts. In nearly every family I was kindly received. I hope to organize a mission school soon. May

your Society do a great work among our German people in this country!"

Cincinnati.—Miss Purlier and Miss Schiller.

Miss *Lavinia Purlier* writes the following account of her labors in the city of Cincinnati during the month of June:

"Although the weather has been very warm, the Industrial School has been kept up during the month, at the earnest request of some of the children's friends, and no complaint can be made of the industry of the scholars, or of their attention to instruction. A large number profess to love the Saviour.—The Sabbath-school class retains its interest. The Jail and Hospital have been visited frequently, and not without encouragement. In the latter a very rigid Papist, who was nigh to death and had been anointed and prepared by the priest, listened with deep interest while I told her of the way of salvation through faith in Christ.

"Calls to visit the poor, the sick and friendless are numerous, and would engross all my time if I did not remember the general work assigned me. In all places books, tracts, or religious papers are distributed. Among the poor they are often eagerly sought for, and can be distributed with profit among the outside crowd at the *street* preaching.—With these, and small cards with printed portions of Scripture and hymns, groups of idle children can not only be drawn to out-door worship, but induced to enter the sanctuary, and repeat their visits. A supply of papers, tracts, and cards is kept constantly on hand; the former are mostly donated, but the latter are found indispensable in my work. I have kept no account of the number of families visited during this month, nor of the number of individuals with whom I have conversed. Conversations

have been sometimes earnestly sought for. A man and woman whom I visited at their home during their last sickness have both crossed the river of death with full assurance of happiness and immortality. In nearly every place the silent messenger can be left, and if not appreciated, a word of sympathy, a loaf of bread, or a trifling charity, often warms the heart, and preaches the Gospel of love. So pass my days among scenes of sadness, as I witness every form of wretchedness induced by sin, and endeavor to tell by words and works the story of God's great love. I know no sect or creed, but I do know that the world is dying for want of love, that the human mind is shrouded in the darkness of bigotry and sin, and that the Gospel is the power of God unto salvation."

Miss A. B. Schiller, writing under date of June 5th, says:

"During the past month I made about one hundred visits to families, and these with the usual results. In most I held religious conversations. The word of God was read and prayer was offered in the homes of the afflicted, and some good and suitable reading matter was given away. The Cincinnati Hospital has been visited with the accustomed success. Many persons have been called upon to obtain funds to defray the expenses for a Sewing School festival which came off on the 31st of May. O, how I wished that you and all the friends of the work could have been with us to see the handiwork, and hear the beautiful recitations, and enjoy the good behaviour of the pupils. I am happy that I am able to inform you that the mother of the little girl of whose death I spoke in a previous report (a Roman Catholic, whose child, brought under the influence of Evangelical teaching, subsequently died with some sweet hymns of

praise to Jesus upon her lips) now attends our Church, and has taken quite an interest in the school. She lately gave me two dollars in memory of her only daughter, begging me to use it for missionary purposes as I thought best."

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Louisville, Ky.—Mrs. J. M. Sadd.

In her recent reports *Mrs. Sadd* mentions some incidents that attest the permanence of the work which is being done among the poor of Louisville. One poor young man, to whom when in good health the glad tidings of salvation were preached, was visited by our missionary, and found to be so violently ill from inflammation of the brain, that she was strongly dissuaded from approaching him. "He recognizes no one," she was told, "and strikes at every body." But when Mrs. Sadd came to him, and said, "Mr. H., do you remember that I told you how Jesus loved you and died for you? Once you said that you loved him"—the wandering senses returned for a moment, and after the sick man had looked at his visitor, he exclaimed: "Yes, Mrs. S., I do love Jesus."

The efforts of priests seem as powerless as the assaults of bodily infirmity to overthrow the faith of the converts. A Roman Catholic priest, who was once a Protestant missionary, not long since came to Louisville, and it was feared that his influence upon the new believers might be deleterious. "But thus far," says our missionary, "I find no one returning to Rome." In one case a Romish priest took advantage of the illness of a woman converted from Roman Catholicism to try to shake her constancy, telling her that, if she did not get her children away from the Protestants, "he would send them both to hell." The threat seemed to bring her out of her semi-unconsciousness, and, in her indignation, "she talked to him as only an Irish woman could." Other in-

interesting incidents cannot be reported here, since the publication might subject to persecution converts who stand in need rather of prayer and instruction.

During the month of June, Mrs. Sadd made nearly 150 visits, and found particular delight in ministering to the patients in the Hospital and the prisoners in the City Jail. In both the visits of her husband, the late Rev. Mr. Sadd, had paved the way for her kind reception. Indeed his memory is fragrant among all classes of the population.

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**Missions of the Wesleyan Methodist
Missionary Society among the
Roman Catholics.**

The *London Wesleyan Missionary Notices*, for June and July, 1878, contain an account of the recent anniversary of the great Wesleyan Methodist Missionary Society in Exeter Hall, and the report of the Society's operations. From the latter we extract the following general view of its "Missions to nominally Christian countries":—

"Ireland, the stronghold of that Ultramontane Popery which is little less than a conspiracy against the civil and religious liberties of the human race, is our earliest Mission, having been commenced as early as A. D. 1747. The Protestantism of the island is much indebted to the labors of our Missionaries. Here we employ thirty-five ministers, who have under their care thirty-five day-schools, with one thousand nine hundred and eighty scholars. At no time was a zealous Evangelical ministry more necessary in Ireland than at the present, or the prospect of considerable success more cheering. The French Missions, under the care of the French Conference, have not yet recovered from the trials and losses arising out of the late war, 1870; but the spirit of the members of our churches is excellent, and their efforts to meet the claims upon

them are most praiseworthy. In addition to the sum of £2,500 which was reported last year, the further sum of above £1,400 has been raised by a special effort in England towards the relief of their circuits and chapels. Italy has, in addition to our two English ministers, seventeen of its own sons engaged in preaching the pure Gospel of Christ, besides Catechists and others. At Rome we are already in possession of suitable buildings for preaching and educational purposes, and at Naples the new chapel and schools are advancing towards completion, while our educational establishment at Padua is in efficient operation. The press is largely employed by our various agents in this country, and its importance in furthering the objects of our Society cannot be too highly appreciated. Who of us a few years ago ever expected to hear of a public discussion in Rome as to the reality of the primacy of Peter, or to live to see the seat of the Papacy blessed with full religious liberty? In Spain, besides our military station and Spanish school at Gibraltar, we have stations at Barcelona and Port Mahon, (in the island of Minorca,) and in Portugal, at Oporto. Amid much opposition, and notwithstanding the distracting tendency of the political excitement of the present crisis in Spain, our agents pursue their labors, sowing good seed, and hoping in due time to reap as they have sown. But we must guard against the supposition that we are so sanguine as to expect at once a large amount of success. In Spain and Italy, especially, superstition on the one hand, and a rampant, undisguised infidelity, are alike bitterly opposed to the Gospel. Neither do we rely upon any direct beneficial influence from political changes: while in these revolutionary contests '*Satan is casting out Satan*,' we gladly avail ourselves of the openings given to us in which to

enter and preach Christ, hoping and praying that while God's judgments are abroad, the nations may be willing to learn righteousness. The Mission in Germany has had a prosperous year.—In our opinion, the Rationalism of the sceptical school, and Ultra-Sacramentarianism of the Ultra-Lutheran clergy, can best be neutralized by the exhibition of genuine experimental religion. Our work in Southern Germany now extends from the borders of France, through Wurtemberg and Bavaria, as far as Vienna, in Austria. The German ministers are peculiarly adapted to their work, are identified with the mass of the people, and have great reason to rejoice in the success of their labors.—In this class of Missions to nominally Christian countries, we have 101 ministers employed, and the returns report 7,126 members, and 6,778 scholars in the schools."

Brazil.

THE Rev. E. Lane, of the Southern Presbyterian Church, writes from Campinas, Brazil, March 20th, 1878, a letter to the *Missionary*, which we find in the St. Louis Old School *Presbyterian*, of June 27th. We quote the following, entitled—

"AN INTERESTING INCIDENT.

"The following incident came to my knowledge lately, and may serve to show how faithful the Lord is in verifying His promise that His word shall not return to Him void. In the month of March, 1870, in company with Rev. M. McKee, of Sao Paulo, I made my first missionary tour, an account of which was published in the *Missionary*. During the course of the journey, we happened to stop at a small venda (store) by the roadside to rest and procure some refreshments. The proprietor, on learning that we were ministers,

became very angry and insulted us grossly. There were three or four persons in the store who did not seem to approve of this conduct, and among them an old man, who, when we rode away, followed and invited us to his house and treated us very hospitably. As he manifested some interest in having the Scriptures explained, we read and prayed with him, and when leaving gave him a copy of the Gospel of Matthew. Neither of us ever saw him again, but I hoped then, as well as many times since, that some day he would, through the mercy of the Lord, attain to the knowledge of salvation. In December last, while the Rev. Messrs. Chamberlain and Morton were returning from a preaching tour, they stopped for a few days at Soracabo, and while walking one morning on the outskirts of the town, they were told that there was a very sick man in a house which was near by. They entered and began to converse with the man, and to point him to Jesus, as the Saviour of sinners. He proved to be the same person who had treated Mr. McKee and myself so kindly. He had come to Soracabo for medical treatment, and was staying in the house of his brother. Previous to leaving, brothers Morton and Chamberlain promised to return again after breakfast; they did so, but the spirit of the old man had already passed away from the earth. Before his death, however, he expressed his satisfaction with the instruction he had received by this touching and beautiful expression, 'the words of those men marry themselves to my heart.' This is but one of the many examples which reveal the power of the Gospel to heal, to comfort, and to save, and it ought to stimulate us to put the word of life not only in every family within the broad limits of Brazil, but within the reach of every soul in the world, and in the

hope that it may quicken the faith and zeal of many within our own branch of the Church."

Chili.

FROM the Valparaiso *Record*, of May 16th, 1873, we learn that intolerance "dies hard" in Chili. The field is ready as never before for Christian effort; but the enemies of the truth are watchful, and wherever the Gospel seems likely to find an entrance, they are prompt to interpose obstacles.

THE BIBLE ON A CHILIAN MAN-OF-WAR.

A colporteur of the Valparaiso Bible Society has long been in the habit of boarding vessels in that port in order to dispose of copies of the Sacred Scriptures. For twenty-five years, we are informed, this liberty has been enjoyed. Not that intolerant captains or superstitious crews have always welcomed the distributor; but, at least the civil authorities have not attempted to hinder him. The following incident, told by the *Record*, will explain sufficiently why at this late hour the practice has been interdicted on the most frivolous grounds:

"The Colporteur of the Valparaiso Bible Society in his recent visits to the ships in this port, has met with great encouragement on one of the Chilian men-of-war. As the Colporteur's boat neared the vessel, he hailed a seaman on board, who had already become interested in the study of the Scriptures, and the latter went below to request permission for the Colporteur to offer his books to the crew. The captain objected at first, but finally consented, after hearing the remark of another officer that it was 'better for the men to spend their money in the purchase of good books than to waste it at the dram shops.'

"A ready sale was soon found for the Spanish publications which the Colpor-

teur had brought with him. The captain purchased a valuable copy of the Bible, and officers and men bought copies of the New Testament, History of the Reformation, Evenings with the Romanists, etc. Many expressed surprise that books so handsomely printed and so nicely bound could be sold at such a low price.

"One of the men lately observed to a friend on shore that the officers might frequently be seen now in the evening around the table in their mess room, engaged with apparent interest in the perusal of evangelical works, and in reading the Holy Scriptures.

"During the last week the Colporteur has been *forbidden to sell any books* in the bay whether on foreign or national vessels. This is the order of the Superintendent of the Custom House, on the ground, we believe, that such business affords opportunity for smuggling."

THE SPANISH PROTESTANT CHURCH AT VALPARAISO.

We are happy to learn from a note written by Rev. A. M. Merwin to the same journal, that the Spanish services under his care are well attended. "At one time ninety persons were present on Sabbath evening, and the room usually occupied for the weekly lecture and prayer meeting has been found too small to accommodate those who come. The Sabbath-school has now an average attendance of thirty, including the teachers, and three individuals are hoping to unite with the Church at the next communion season."

FROM a census recently taken in Paris, it appears that there is in the city 1,732,529 Catholics, 30,421 Israelites, 17,261 Calvinists, 14,940 Lutherans, 9,842 Anglicans, Methodists and Quakers; 422 Mahomedans, Buddhists and Brahmins; 2,500 persons who declared that they belonged to no religious sect, and two only who had the courage to confess that they were free-thinkers.—*Watch and Patriot*.

LITERARY NOTICES.

Biblical Museum: A collection of notes, Explanatory, Homiletic and Illustrative, forming a Complete Commentary on the Holy Scriptures, especially designed for the Use of Ministers, Bible Students, and Sunday-School teachers. By James Comper Gray, author of "Topics for Teachers," "The Class and the Desk," etc. Vol. II. containing the Gospels according to Luke and St. John. New York: American D. F. Randolph & Co. 1873. 384 pp. 2mo. Price \$1.50.

We noticed, at its publication, the first time of this work, containing the first Gospels. A friend who has carefully mined it pronounces it as in his opinion the best manual for Sunday-school teachers in the preparation of lessons. It is exceedingly compact,

the explanations are full, and the homiletic notes and the illustrations, chiefly by anecdote, are so suggestive that the book is much more serviceable than many a commentary of far greater dimensions. It is issued in this country in a special arrangement with the Author and English publisher. The first volume on Matthew and Mark—is that which teachers will find applicable to the lessons of the International series which commenced with July 1st.

Companion to the Bible. By Rev. E. P. Barrows, D.D. New York: American Tract Society. 668 pp. 12mo.

This volume has been some years before the public, and has everywhere been received by students of the Bible with great favor. This is attested by the fact that it has been republished in England, under a different title, and has, we believe, met with a large sale there. Our attention has been again drawn to it by the recent publication of its companion volume on Biblical Geography and Antiquities, which we were able to commend with such heartiness in a previous number of this Magazine. The four main divisions of this volume are, 1st, a Concise Review of the Evidences of Revealed Religion, in the course of which the Genu-

ineness and Authenticity of the several portions of the Bible are examined; 2d, An Introduction to the Old Testament, both in general and of each particular book; 3d, An Introduction to the New Testament, on a similar plan; and 4th, A Discussion of the Principles of Biblical Interpretation.—What we wish especially to call attention to is, that, while Prof. Barrows is never superficial, his treatment of the subject is such that all intelligent laymen (as well as ministers) will find it not only intelligible but interesting. We cannot too strongly urge those Sabbath-School teachers who wish to become well informed, and to do their scholars justice in the study of the Bible, to procure this volume, and by all means to read it systematically through. They will be amply repaid for their expenditure of time and money.

The Song of the New Creation, and other Pieces. By Horatius Bonar, D.D. New York: Robert Carter & Brothers. 1872. 275 pp.

It is a treat to have so admirable a collection of poems presented in so attractive a shape. If the pieces in this volume are not as well known as those that find a place in Bonar's Hymns of Faith and Hope, they are not in the main at all inferior in merit. The longest of the poems—that from which the volume takes its designation—is a gem of beauty and tenderness. We know no modern author who has so thoroughly drunk in the spirit of the grand old compositions of the early Latin writers of hymns, and who has been so successful in infusing into his own sacred lyrics their majestic yet touching sentiment, as Horatius Bonar. This is an art higher even than that of faithful translation.

Our Baby. New York: American Tract Society. 200 pp. 12mo.

As the innocent prattle of childhood and, above all, the winsome ways of infancy touch a chord of tenderness in every breast, we are not at a loss to ac-

count for the great success which has attended this charming collection of near one hundred and fifty pieces relating more or less closely to "our baby." Most of them are gay and sprightly; a few sad—for in how many hearts does not the mention "the baby" awaken sorrow, not because of its possession, but for its loss? The engravings, of which there are many, are in the Tract Society's artists' best style. We are surprised to find that by far the larger number of the poems (and some of them are among the best) are of unknown authorship.

Our Two Lives; or Graham and I. By A. H. K. New York: Anson D. F. Randolph & Co. 1873. 233 pp. 16mo. Price

This is a pleasant account of a truly Christian married life, written as though by the wife. It has its bright colors and its sober tints, but through both beams the warm radiance of a divine love.

Miss Tiller's Vegetable Garden, and the Money she made by it. By Anna Warner, Author of Gardening by Myself. New York: A. D. F. Randolph & Co. 1873. 140 pp. 16mo. Price

Mr. Roe has recently shown how a man with but a trifling amount of land can find not only *play* but *profit* in his garden; and now Miss Warner is ready to show that a woman can do the like without engaging in any unfeminine occupation. The story is interesting, and we have no reason to believe that the plan she advocates is impracticable. At any rate, our readers will thank us for pointing them to anything from Miss Warner's pen, and they may try the experiment for themselves.

Aunt Saidee's Cow. By Sarah J. Prichard. New York: Robert Carter & Brothers. 1873. 357 pages, 12mo.

We had read nothing by this author before taking up the present volume, but the hour we have spent in glancing over its pages has given us a very high appreciation of her powers as a writer for children. The story, the scene of which is laid among the hills of New Hampshire, is natural and well-told, and the eyes of

many readers will moisten as they read how two little girls toiled selling baskets of berries to the travelers on the White Mountain stages, that they might earn money to buy "Aunt Saidee" a cow. We bespeak for the book a cordial reception.

Kitty's Visit to Grandmamma. By Joanna H. Matthews. New York: Robert Carter & Brothers. 1873. 229 pp. 12mo. Price \$1.00.

Every new book that comes from the pen of the Misses Matthews is sure to be read, and our only astonishment is that authors who write so much should write so uniformly well and retain in their latest the freshness and originality of their earlier productions. This "Kitty and Luke" series is printed in large and heavy type, and is intended particularly for children of eight to twelve.

Reviews, Magazines & Papers.

The Bibliotheca Sacra and Theological Eclectic. Edited by E. A. Park and Geo. E. Day. Andover: W. F. Draper. \$4.00 per annum. Contents for July, 1873:—1. Calvin and Calvinism. By Rev. Geo. Granville S. Abbott. 2. The Meaning of Nasa. By Rev. Wm. Henry Cobb. 3. The Nation. By Rev. John Bascom. 4. Paul's Panegyric of Love,—A new Critical Text, Translation, and Digest. By A. W. Tyler, A.M. (No. 2, Text and Digest of Authorities.) 5. On the Authorship of Isaiah XL-LXVI. By Rev. Henry Cowles, D.D. 6. The Structure of a Sermon.—The Text. By Prof. E. A. Park. 7. John Beuchlin, the Father of Hebrew Learning in the Christian Church. By Rev. Selah Merrill. 8. Notices of Recent Publications.

The *Eclectic Magazine*, for July, is on our table, full as usual of diversified reading and as interesting as ever. No one who can afford it should fail to subscribe for this valuable monthly, which aims at giving the most striking articles of the great quarterly reviews, and a goodly selection from the less ponderous periodi-

cals of the Eastern hemisphere. It is no small advantage to be spared the trouble of wading through the costly quarterlies; while many of the lighter magazines scarcely find their way over the ocean to American readers. The article on Charles Count de Montalembert is of great historical importance. Prof. Tyndall's account of his visit to Niagara Falls, from *Macmillan's Magazine*, Prof. Huxley's Paper on Problems of the Deep Sea, from the *Contemporary Review*, and Max Muller's first lecture on Darwin's Philosophy of Language, from *Frazer's Magazine*, are all three of striking interest, and there are other minor articles scarcely, if at all, inferior to these. It is creditable to the editor, as well as to the taste of his readers, that although fiction is admitted, it is not allowed to assume the first place and to drive the more substantial literature into the corner.

Papers for Children and for the Family.

We have received from Mr. Charles F. Roper, of No. 2 Bible House, the June numbers of the beautiful little magazines which he is engaged in introducing to the notice of our American public. All four are published by Messrs. Seeley, Jackson and Halliday, of London, and are supplied by Mr. Roper at the wonderfully low price of half a dollar *per annum*. Beginning with that which is suited for the youngest children, we have the *Infant's Magazine*, sixteen small quarto pages, about half of them taken up with charming pictures, the other half with reading matter, (much of it in verse) printed in large type; the whole terminating with a simple piece of music.—In the *Children's Friend*, which is of the same number of pages, and is intended for the boys and girls that can read, the pictures are more elaborate and the stories comport with the advancing intelligence of their readers. The *Family Friend* meets the wants of the older children and furnishes appropriate reading for the family circle; its pages being di-

versified by an occasional illustration on some topic of history or of natural science, accompanied by explanatory text. The *Friendly Visitor* would be of interest to the same class of persons, but is apparently more particularly intended for those who have less time for general reading, and to whom a periodical of a more specially religious character is welcome.

Messrs. S. W. Partridge & Co., of London, besides being joint-publishers of the magazines just named, issue two monthly illustrated sheets, which have a more exclusively English circulation—the *Band of Hope Review* and the *British Workman*, full of sound advice and wholesome instruction. Many of their full-page woodcuts are capital.

In beauty of execution, variety and adaptation to the wants and tastes of the "youngest readers," we are confident that nothing surpasses our old friend, the *Nursery*, (Boston: J. L. Shorey.) The cuts in the present number are among the best the magazine has ever had—for even the *Nursery* has its own variations.

We must not forget to mention here the publications of our own Tract Society, as well as those of the Religious Tract Society of London. The excellences of the *Child's Paper*, the *Morning Light*, and, above all, the *Illustrated Christian Weekly*, have often been referred to. We are much pleased to hear that the latter is rapidly gaining a circulation somewhat approaching that which its merits entitle it to.—The *Cottager and Artisan*, of the English Society, though less general in its scope, is calculated to do much good among the lowly, for whom it is specially designed.

We have received from Messrs. Orange Judd & Co., the well-known publishers of the "American Agriculturist," and "Hearth and Home," two beautiful chromos—"The Strawberry Girl" and "Mischievous Brewing," for which they will please accept our thanks. They are sent, we understand, to all subscribers of their excellent papers.

R E C E I P T S

In behalf of the American and Foreign Christian Union, for the Month ending
30th June, 1873.

NEW HAMPSHIRE.		OHIO.	
Winchester. Cong. Ch. and Soc., per Levi Sabin.....	\$4 70	Cleveland. Bequest of the late Mrs. Elizabeth E. Taylor, per J. W. Taylor, Ex.....	3,000 00
VERMONT.		IOWA.	
Newbury. Mrs. C. M. Atkinson, \$5 for C. M. and \$2 for C. W.....	7 00	Des Moines. Evan. Luth. Ch., Geo. H. Malah, C. A. Weaver, \$5 ea.; others \$5.05.....	15 05
MASSACHUSETTS.		Prairie. Meth. Prot. Ch., Pliny Nicolla, Ira Nicolla, \$1 ea.; L. Chandler, Peter Heath, Thos. Birkett, 50c. ea.; others \$6.50.....	10 00
Campello. Miss Sarah Packard.....	5 00	Downey. Meth. Prot. Ch., Martha Roberts, D. Goodrich, \$1 ea.; L. O. Mosher, A. B. Corwall, D. Kinkaid, Marion Bell, F. F. Elliott, G. Gamble, 50c. ea.; others \$3.85.....	8 85
RHODE ISLAND.		Newton. U. Pres. Ch., bal. to constitute Rev. E. S. McMichael a L.M.....	6 00
Providence. Charles st. Church, M. Glad- ding, Tr.....	10 00	Cedar Rapids. Samuel J. Wasson.....	5 00
CONNECTICUT.		Solon. U. Brethren Church.....	6 10
Hartford. Mrs. Dr. Cooper \$4 and \$1 for C. W.....	5 00		51 00
Canton Centre. Mrs. L. H. Foote \$1 and \$1 for C. W.....	2 00		
Madison. Cong. Ch. and Soc., per F. T. Jarman.....	10 00		
NEW YORK.		<i>Received for the CHRISTIAN WORLD, in ad- dition to items specified above:</i>	
Roseville. A friend.....	2 00	Chas. Lee, Troy, \$5; Mrs. A. E. Miller, Providence, \$5; Anonymous, Boston, \$10; W. J. Cook, Albany, \$4; D. C. Alling, Rochester, \$4; Maria Van Wyck, Fishkill, \$4; Mrs. W. K. Rockwell, Brattleboro, \$4; Henry Taft, Stamford, \$5; Wm. McElroy, Albany, \$2; Mrs. A. Avery, Albany, \$2; Ira Pruden, Plainfield, \$2; John Parker, Meriden, \$2; E. W. Walker, Providence, \$2; D. M. Stiger, Jersey City, \$2; O. Robinson, Elmira, \$2; Jos. Troy, Simsbury, \$2; L. L. Loomer, Derby, \$3; R. S. Furney, Chicopee Falls, \$2; Mrs. E. J. Reed, Philadel- phia, \$2; N. Lane, Brooklyn, \$2; L. B. Cotes, M.D., Batavia, \$2; F. Mc- Duffee, Rochester, \$2; Rev. S. Oswald, York, \$2; Mrs. S. E. Kingsbury, Francistown, \$2; S. Rising, Lena, \$2; A. F. Weeks, Tarrytown, \$2; J. K. Smith, Trenton, \$2; S. R. Hilt, Phila- delphia, \$2; Mrs. L. Powers, Geneva, \$2; Miss M. Ortleby, Brooklyn, \$2; W. S. Edmunds, Boston, \$3; Mrs. O. Allen, Ashland, \$3; A. Dewing, Westminster, \$2; Geo. Wiggan, Tamaqua, \$2; Jas. McElroy, Albany, \$2; D. S. Brooks, Hartford, \$3; Rev. W. B. Williams, Cambridge, \$2; J. A. Adams, Pawtucket, \$2; Job T. Grush, Littleton, \$2 50; Dea. D. Beebe, Guilford, \$2; G. J. Bennett, M.D., Brooklyn, \$2; D. McKay, Ro- chester, \$2; Mrs. C. Pulling, Amster- dam, \$2; and others \$40.74.....	156 24
Brooklyn. J. M. Bullwinkle, L. J. Huking, G. King, \$5 ea., for Cent. Mexico... 15 00		Sales of Back Numbers and Bound Vols.....	10 94
" State st. Cong. Ch., for C. Mexico and to constitute Rev. Isaac C. Mes- serve and Miss Sarah E. Bryzeless L.M.'s.....	60 00		167 18
" A friend \$3, and for C. W. \$2.....	5 00		
Malena. Geo. M. Sabin \$2, and for C. W. \$1.	3 00		
Albany. James Christie \$1, and for C. W. \$1.	2 00		
	103 50		
PENNSYLVANIA.			
Mechopin. Samuel Stevens, for Central Mexico.....	5 00		
Pittsburg. Wm. Wills \$4, and for C. W. \$1.	5 00		
Philadelphia. John Lower \$1, and for C. W. \$1.....	2 00		
	12 00		
ILLINOIS.			
Rock Island. M. E. Ch., for Ger. City Mission, and in part to constitute Rev. C. C. Knowlton a L.D.....	45 00		
Moline. M. E. Ch., in part, for German Mission.....	10 00		
	55 00		
		Total receipts in June.....	\$3,438 36

THE CHRISTIAN WORLD.

Vol. 24.

SEPTEMBER, 1873.

No. 9.

EDITORIAL NOTES.

PUBLIC SCHOOLS IN ROMAN CATHOLIC DISTRICTS.—The *New-York Times* of July 25th points out a mode in which the Roman Catholic enemies of the Common Schools are working to effect the overthrow of our unsectarian education. It is a phase of the contest which we think has received but little notice. Nearly two-thirds of the moneys appropriated in the State of New-York to the Public Schools are in the form of an allowance of ten dollars for every scholar reported as having been taught during each successive year, ending on the first of October. According to the statistics given by the journal above mentioned, \$2,167,680 out of a total of \$3,547,488.76 appropriated in 1871, were derived from this source. As the appropriation to each individual school, or school district, is made in the same manner, it is evident that if, by establishing schools of their own in the immediate neighborhood of a Public School, the Roman Catholics can draw away any very considerable part of the children of the school district, they may ultimately be successful in diminishing its resources to such a degree that its doors will have to be closed. Such seems to be the object of the priests in their recent arrangements in some of the lower wards of the city where the *resident* population is almost exclusively Roman Catholic. At the present moment "Father" O'Farrel of St. Peter's Church in Barclay street is erecting a school-house in New-Church street, just around the corner from Public School No. 29, in Greenwich street, with the scarcely disguised purpose of breaking up the latter. The principal of the Public School says that he has not more than twenty-five Protestant children among his pupils, the great bulk of the scholars being Romanists. It is not at all improbable that Mr. O'Farrel will be successful in inducing the majority of the latter to forsake the Public School with its superior instruction for the class-rooms of the "Christian Brothers." Unfortunately there is too little intelligence and independence of priestly authority among the parents to enable them to become competent and impartial judges as to where their children can enjoy the best educational advantages.

SOME REPORTED CONVERSIONS TO ROME.—HOW THEY WERE MADE.—The *Catholic Review*, of July 26th, states—with how much accuracy we do not know—that, including five persons baptized on Monday evening, July 7th, there have been in all, since February last, *sixty-one* converts received in the Roman Catholic Church of St. Jerome, in North New-York. That these reported converts were ever members of, or even regular attendants upon any Protestant Church is no where asserted, though the impression which is given by implication is that they came under the general category of “Protestants.” We shall not controvert this impression, though we confess that the Irish origin of the surnames of some of the few converts mentioned individually—such as Norah Regina Malone and Eva Maria Malone—makes us a little uncertain as to its correctness. But we wish to call attention to the cause which, rightly or wrongly, the *Review’s* correspondent assigns for this unusual accession of converts. “*The majority of the converts already admitted*,” he says, “*were induced to do so by first acquiring a habit of visiting the Church on Sunday evenings*, where discourses on doctrinal subjects were delivered by the pastor. These discourses, as the result has already shown, were clear, precise and logical, and fully convinced many non-Catholic hearers of a truth well known to their more fortunate neighbors who were born in the fold, and that is, that the Church, Catholic and Roman, is the *only Church*.” The works in the first sentence which we have italicized may not be strictly grammatical, but they sufficiently point out the peril to which many thoughtless persons, especially among the young, expose themselves. We venture to say that the “clear, precise and logical” discourses” of the priest were not the attraction that drew the “non-Catholics” to the Romish Church on Sunday evenings, but the beauty of the music which an occasion of the latest baptism is described as of touching sweetness. But once drawn thither, and induced to listen to the arguments of a skillful controversialist on a field where there was no one to make a reply, it is not astonishing that many Protestants, but poorly acquainted with the grounds of the faith they may nominally have held, should have been convinced of the superior claims of the Church of Rome.

THE DEFECTIONS OF MINISTERS OF THE (GERMAN) REFORMED CHURCH to the Romish communion have of late become so frequent as to excite alarm even among those who have hitherto felt little solicitude. The natural tendencies of the Mercersburg theology seem infallibly to lead to Rome. It would appear that it is impossible to make so much of the Church and its paramount authority without constructively underestimating the importance of the personal act of embracing Christ by a lively and appropriating faith. There are many roads of this kind, apparently divergent at first, but they all lead to Rome at last. The most

recent perversion in the (German) Reformed Church is that of the Rev. *Edward O. Forney*, pastor of the Church of the Assumption in Norristown, Pa. Two of Mr. Forney's predecessors in this particular church had, it is said, become Romanists. The chief journal of the (German) Reformed Church naturally expresses the hope that, should there be any others among her ministry of similar proclivities, they will at once relieve the Church of the annoyance of their presence, and suffer it to enjoy in future, freedom from the distraction which their transitions at successive intervals occasion. But the expression of such desires is not sufficient. Our brethren of the (German) Reformed Church cannot do better than investigate carefully the cause of these repeated defections, and apply with resolution whatever remedy shall seem most calculated to forestall their recurrence.

CAN ROMANISTS CONSISTENTLY BE LOYAL?—The important question which is almost everywhere forcing itself upon the attention of the world and demanding an answer is raised by the *Southwestern Advocate*, of New Orleans, in a recent issue, from which we make the following extract. We merely remark, by way of explanation, that the "Unification movement" to which reference is made is an effort now in progress "to bring the white and black races into harmonious political action"—an effort which is said to have culminated in an immense mass meeting in Exposition Hall, on Tuesday evening, July 15th :

The *Catholic Messenger* of this city, is very bitter in its opposition to the Unification movement, and takes General Beauregard to task for his address in its behalf:—

"So General Beauregard and his new-found associates accept all the accomplished facts which pretend to be constitutional and legal—and *endorses* these facts by *conforming to them*. As a Catholic, General Beauregard cannot do that without denying an article in the Syllabus of Pius the IX. As a Southern gentleman he cannot do that save at the cost of principle. His argument is, when the State says anything is legal and constitutional, the General, in spite of his conscience as a Catholic, and in spite of his legitimate sentiments as a Southern man—and in spite of his principles as a freeman—shouts Amen."

We call special attention to the remark about denying an article in the Syllabus of Pius IX. We suppose the following is the article referred to: "It is the duty of rulers to submit the royal will to that of the Priests of Christ." The Syllabus closes with these words: "They are in damnable error who regard the reconciliation of the Pope with modern civilization as possible or desirable." General Beauregard as a Catholic, then, is in "damnable error" for seeking to promote the unity of the races. Every one posted in teachings of Catholicism knows that loyalty to the Pope and to the United States Government, in one and the same heart, is impossible; but it is seldom that Catholic writers say so.

"THE DECLINE OF PROTESTANTISM."—One of our secular papers lately started the discussion of the question, whether Protestantism is declin-

ing, and undertook to answer it in the affirmative. The subject has attracted much attention and deservedly. Among the replies elicited, that of the *New-York Christian Intelligencer*, of July 31st, covers the ground so fully, and so nearly expresses our own sentiments, that we lay it before our readers in the present number of the *CHRISTIAN WORLD*. On another occasion we may, perhaps, say something on the same theme. Meanwhile we heartily concur in the censure which the able writer in the *Christian Intelligencer* passes upon the recklessness which many of our secular papers display in their discussions of topics having a religious bearing. Crude notions and loose generalizations may by reason of their very strangeness produce the sensation which their authors seem so anxious to create ; but as half-truths are frequently little else than virtual falsehoods, the effects of such ill-advised utterances are far more frequently injurious than beneficial to the cause they are intended to advocate.

AN AVOWAL.—It was long ago predicted that as soon as the Roman Catholics should have succeeded, if they did succeed, in their attempt to expel the Bible from the common schools, they would denounce those schools as atheistic. It now seems that although they have but partially attained their end, they have already begun to find fault with the irreligious character of our public education. In answer to the enquiries of a reporter of the *New-York Times*, Rev. Mr. Maguire, of Brooklyn, said : “ We propose to educate all the Catholic children who may come in the tenets of their faith. *The public schools don't teach any religion ; that is why I am opposed to them. They make infidels ; that's all. I would not say anything if they taught some common doctrine of Christianity or religion—such as Protestants agree in.* We have seven sacraments, and the Protestants have only two—but although Catholics and Protestants agree about some of the sacraments, the children who attend the public schools are not taught anything about any of the sacraments. One reason for opposing the public schools is that they don't teach religion in any form.” It is strange that Mr. Maguire does not perceive that, if he wants to educate the children in the points common to all Christian beliefs, he ought to advocate the use of the Bible as the text-book of instruction.

THE SO-CALLED CATHOLIC REVIVAL IN FRANCE continues to be a wonder to those who do not consider closely the persons who are manipulating the game. That so many pilgrimages, coming from so many different parts of the republic, should be instituted and carried out with much apparent enthusiasm, is certainly an extraordinary circumstance. For many years France has been, as far as the great mass of its male population is concerned, a nation of Free Thinkers, and no intelligent ob-

server can see any reason to believe that it has changed its character of late. But the reverses of the late war with Prussia and the humiliation of Pius IX., which humanly speaking had a close connection with those reverses, furnished the priesthood an opportunity for stimulating an excitement among the portion of the nation that still retained a trace of the ancient devotion which those astute ecclesiastics have not failed to avail themselves of. Besides, it must not be forgotten that political considerations have entered largely into the affair. The Republic, even under Thiers, it is true, never took decidedly anti-Romish ground, and even truckled, although not to the extent to which previous Imperial and Monarchical administrations had done so, in order to curry favor with the hierarchy. This was merely following the traditional theory which has long held sway in France, that no government can be secure which does not "conciliate" the Roman Catholic Church. How fallacious the theory is the Thiers government, like its predecessors, has proved to its cost. On the other hand, the cause of the Bourbons and, in a somewhat less degree, that of the Napoleon dynasty are bound up in the re-establishment of the Romish system in all its vigor. No wonder then that the adherents of Bourbon restoration have largely added to the *éclat* of the recent pilgrimages.

Yet we were scarcely prepared for the pageant—in the eyes of a dispassionate beholder partaking more of the nature of a farce—celebrated on the 29th of June, at *Paray-le-Monial*. At the convent of this little Burgundese town, once lived a nun, Marie Alacoque by name, whose reports of pretended visions of the Blessed Saviour gave rise to that worship of the "Sacred Heart" of Jesus which is just now making such rapid advances in the Roman Catholic world. This was about 1689, or nearly two centuries ago. The new devotion, however, has but recently raised this convent from its previous obscurity. Now bands of pilgrims, numbered not by scores nor by hundreds, but by thousands, come to visit it from all parts of France. On the day above referred to it was an unusual deputation that came. Fifty dignified members of the National Assembly (it is needless to say that they all belonged to the *right*, or monarchical and retrograde section of that body) presented themselves at *Paray-le-Monial* in the character of pilgrims, as the badge of the bleeding heart upon their coats distinctly indicated. Maintaining their gravity, though in trying circumstances, they openly announced that they came in their own name and that of one hundred and fifty of their colleagues whom the cares of government detained at Versailles, to devote France to the worship of the "Sacred Heart." Here is an account of the serio-comic scene as given by the French correspondent of the *New-York Tribune* :—

"After mass and communion in the convent chapel, in which all the deputies took part, M. de Belcastle (a forward chief in the ranks of the Legitimist Right

at Versailles) rose and uttered 'with visible emotion, but in firm tones,' the following declaration: 'In the name of the Father, and of the Son, and of the Holy Ghost. Amen. Most Sacred Heart of Jesus, we come to consecrate ourselves and our colleagues who are joined in sentiment with us. We ask you to pardon us all the evil that we have done, and to pardon also all those who live estranged from you. For such part as we can take in it, and in the measure that belongs to us, we also consecrate to you by all the strength of our desire, France, our well beloved country, with all its provinces, with its works of faith and charity. We ask you to reign over her by the omnipotence of your grace and your holy love. And we, pilgrims of the Sacred Heart, adorers and co-partakers of your great Sacrament, most faithful disciple of the infallible See of Saint Peter whose fête we are glad to celebrate to-day, we consecrate ourselves to your service, O Lord and Saviour Jesus Christ, humbly asking of you the grace to be entirely yours in this world and in the world to come. Amen. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.'

"From the address of the Bishop of Autun [within whose diocese Paray-le-Monial is situated] responsive to this remarkable declaration, I will quote but briefly: 'Yes, you represent here the National Assembly; our Catholic Deputies are the head and the heart of it, and it so is, despite of all our social apostacies, of all our revolutions, of all our misfortunes, that after all, the truly French Assembly can but be Christian and Catholic. Blessed be ye for thus raising up again the flag of the old faith of our fathers. Many times since you are assembled at Versailles you have asked pardon of God for the crimes of France. Many times you have made *amende honorable* to the Sacred Heart of Jesus for our long ingratitude heaped up above all in the last eighty years. One of my modern predecessors [Talleyrand] in this glorious see [of Autun] had the misfortune to betray the Church and become the man of the Revolution. Divine heart of Jesus, pardon, pardon for that guilty bishop.' It may or may not seem strange to you," adds the correspondent, "that, in accord with the Abbé Ronquette and other reporters of the Paray and other pilgrimages, the returned deputies repel with impatient warmth, with an almost suspiciously peppery heat, the charge sometimes brought by the worldly-minded, that the performances have in them a notable political quality."

THE PROTECTION OF PARISHES AGAINST RITUALISTIC PRACTICES.—Taking it all in all, it can scarcely be denied that affairs in the Church of England are in a very critical situation. The mere presence in a Protestant Church of a Romanizing element is not in itself necessarily a circumstance to induce despair or even despondency. But that lethargy or apathy should overtake the very persons who ought to devise methods for counteracting the schemes of the revolutionary party is alarming. We have already seen how unsatisfactory was the reply of the Archbishops of Canterbury and York to the influential deputation which came to present a memorial signed by 60,200 laymen of the Church of England, and asking the aid of the prelates against the encroachments of that faction which has at last become so bold as to make a formal demand for the re-establishment of the Confessional. The Archbishops

are, we believe, at heart devoted Protestants ; but certainly their feeble utterances, on the present occasion, and the utter absence of any suggestion of adequate measures of defence seem to show that they are strangely unconscious of the perils to which the Church of their fathers is now exposed. And now Mr. Gladstone's reply to Lord Sandon in the House of Commons indicates an equally remarkable indifference on the part of the Ministry. On the evening of July 6th, Viscount Sandon took occasion to interrogate the Premier respecting the Government's intentions in view of the recent Romanizing developments. He alluded to the statement even of the Archbishops that "a considerable minority of the clergy and laity of the Church of England desire to subvert the principles of the Reformation," and their admission that "the very existence" of the British national institutions for the maintenance of religion "is imperiled." And he then requested the Ministry to inform the House "whether they were prepared to introduce a bill at the next session, in accordance with the report of the Royal Commission on Ritual, passed by a large majority of the Commissioners, by which 'a speedy and inexpensive remedy shall be provided for parishioners' against the introduction into their parish churches of certain practices at variance with the usages and principles of the Established Church, and by which also 'the bishop shall be bound to inquire into' the formal complaints of parishioners, and 'to enforce summarily the discontinuance' of all such illegal practices." The reply of Mr. Gladstone is said by the London press to have been in a tone of indecision and lukewarmness. He professed to have no information on the subject other than that which the public were in possession of. And while he admitted as a "very sound principle" that parishes ought to be protected from "innovations of ceremonial which are adopted by the sole will of the clergy," he plainly indicated that the present Ministry had no intention to propose any measure for their defence. He lightly shifted the responsibility to the shoulders of the prelates, whom, curiously enough, he styled "heads of the Church." His indifference found suitable expression in the sentence : "*It is supposed* that questions are pending in the ecclesiastical courts which *are likely* to lead to a settlement of these matters." So easily did the British Premier dismiss what all reflecting minds must consider by far the most important question at present agitating the minds of the people. Lord Sandon, we are happy to add, promptly rose to his feet and amid loud applause gave notice that, in consequence of the unsatisfactory character of the Government's reply, he would himself, at the next session of Parliament, introduce a measure of the character indicated, unless the Minister or some influential member of the House anticipated his action.

PROGRESS OF RELIGIOUS EQUALITY IN BRAZIL.—The ill-advised course of the Bishop of Pernambuco in attempting to enforce against the Free Masons Papal bulls which have never received the Imperial sanction, appears to have already led to a positive gain for the cause of religious equality. According to a cable dispatch from Lisbon, the South American mail steamer which arrived with dates from Rio di Janeiro to the 7th of July brought the intelligence that “a decree had been promulgated at Rio pronouncing Protestant marriages indissoluble unless declared otherwise by competent legal tribunals.”

PRIESTS' SALARIES AND FEES.—A comparison is sometimes drawn between the salaries of Protestant ministers and Roman Catholic priests, and it is often said, in disparagement of the former, that they require several times as much money for their support as do the latter. It will readily be conceded that the presbyter who after Apostolic prescription is “the husband of one wife” and the father of a family, must demand more for the support of himself and those dependent upon him than the ecclesiastic who pretends to practice celibacy need spend if he be but moderately frugal. But the apparent difference between the incomes of the two may be, and no doubt generally is, deceptive. Take, for instance, the state of things on the island of St. Lucia, under British rule, where the two clergymen of the Church of England receive £200 a year each, while the nine Roman Catholic priests have but £100 each. Until the recent introduction of Lord Kimberley's plan of “concurrent endowment” we are told by Mr. Des Vœux, the administrator of the island, that “there has been no complaint or jealousy on the part of the Roman Catholics.” Why? Because, whereas the Anglican clergymen receive no fees of any kind, “the custom of the Catholic Church, by which fees are required for the performance of certain religious rites, is a means of increasing the salary of their clergy to an amount double, treble, and sometimes, I believe, quadruple the amount of their stipends.” We quote Mr. Des Vœux's words from a letter of the London Protestant Alliance on Romish Ecclesiastical Grants (Colonies), dated July 8th, 1873; in which we also find the following tariff of fees paid to the Roman Catholic Church in St. Lucia, as given by Governor Rawson in a dispatch to the British Government:—“A baptism 8s.; a marriage £1.12s.; a burial, first-class, £13.4s.; second-class, £5.8s.; third-class, £2.17s.7d. Of which sums the priest and the Church receive—first-class, £9.4s.10d.; second-class, £3.19s.2d.; third-class, £2.0s. 9d.; high mass for the dead, £2.3s.2d.; an ordinary mass, 4s.: a mass of thanksgiving, £3.4s.”

Brazil and the Bishop of Pernambuco.

THE Bishop of Pernambuco's War against the Free Masons, to which allusion was made in the CHRISTIAN WORLD for July, has assumed a national importance. The "Brotherhood of the Most Holy Sacrament" of the Parish Church of Santo Antonio of the City of Recife, having been excommunicated by the impulsive young prelate on the refusal of its members to expel some of their number who belonged to the Masonic fraternity, appealed for redress to the Emperor of Brazil. In justification of his course the Bishop of Pernambuco brought forward Papal bulls condemning the Order of Free Masons and pronouncing the gravest ecclesiastical censures against them. The entire matter was submitted by the Emperor to the Council of State, pending whose decision the relations of the Church to the Civil Power were discussed by the press and the public of Brazil as they had probably never been discussed before. At length the long expected documents appeared. They consisted, *first*, of the opinion of the section of the Council of State which had been deputed to give the question a closer examination, signed by the Viscount de Bom Retiro, the Marquis de Sapucahy, and the Viscount de Souza Franco on the 23d of May, and ratified by the whole Council and by the Emperor on the 30th of the same month; and, *second*, of a letter, dated the 12th of June, addressed by the Minister of the Affairs of the Empire, João Alfredo Corrêa de Oliveira, to the Bishop of Pernambuco. Both documents lie before us in the original Portuguese in the *Imprensa Evangelica* of Rio di Janeiro, of June 21st, 1873. Their important bearing on the religious future of Brazil will justify a somewhat careful analysis of their contents.

In the former, the Council of State come to the following conclusions: 1st. That, inasmuch as the bulls of excommunication fulminated against Masonic Societies in general cannot be applied to Brazil, because those bulls have never received the Imperial assent, and because without that formality, even were it dispensed with, they could produce no external effects upon the institutions of the Empire, the Bishop of Pernambuco exceeded his jurisdiction in the pastoral letter of interdict, submitted by the appellant as a document in the case, and in the acts which followed it. 2d. That it was beyond the competence of the Bishop to command the Brotherhood to expel any of its members because of their being Free Masons, and that in basing his sentence of interdict upon this refusal, and including the entire corporate body in his censure, he invaded the jurisdiction of the temporal power. 3d. That the prelate exceeded the limits of his authority in condemning in unbecoming terms the principle of the *beneficium* (that is, that all decisions of a foreign power, religious or secular, must, in order to obtain validity in the Empire, receive the Imperial sanction)—a principle consecrated by legislation prior to the

national independence, and since then confirmed by the constitution of the Empire—as well as in attacking, in an official paper of his, on the 20th of February, 1873, the legality of an appeal to the Crown, whereas that appeal was based upon laws existing from the remote times of the Portuguese monarchy, which were always applicable in Brazil and which had been formally re-enacted since the independence. 4th. That, the facts alleged having been fully proven, and being comprehended in the provisions of the 1st and 3rd sections of the 1st article of the decree of March 28th, 1857, the Council of State, under the good pleasure of his Majesty, judge that relief should be granted to the appellants according to the prescriptions of that decree.

The ministerial letter conveying to the Bishop the Emperor's commands based upon the report of the Council of State, sets forth even more distinctly the relations of the Empire to the Papacy. "Decrees of Councils and Apostolic Letters, as well as all other Ecclesiastical constitutions, depend for their execution upon the assent (*beneplacito*) of the Government or the approval of the General Legislative Assembly, if they contain any general disposition." This assent the bulls excommunicating the Masonic Societies have never obtained. These Societies, though secret, are permitted by the civil law, and, having no religious character, and not conspiring against the (Roman) Catholic religion, are not subject to ecclesiastical jurisdiction, nor to condemnation save by process of law. The organization of the Brotherhoods is primarily within the competency of the civil power, and the diocesan's authority over them is limited to purely religious matters. The appellant Brotherhood in particular has transgressed in none of these religious matters, nor is any such transgression alleged. It had no right to expel a member for Free Masonry, and did not subject itself to ecclesiastical punishments by its refusal to comply with a command transcending the ecclesiastical authority. Nor could an entire brotherhood, even did it possess the right to expel Free Masons, be laid under the censure simply because its members refused to assume the responsibility of taking a step which, in view of their engagements, they regarded as violent and illegal. For these reasons the Emperor approves of the decision of the Council of State, and commands the Bishop to carry it into effect within one month from the date of this letter, by annulling his act to the prejudice of the Brotherhood which had appealed. In transmitting this resolution of the Imperial Government, founded upon the constitution and upon the laws until now respected by the Brazilian Bishops, the Minister thinks it his duty to express his just and serious disapprobation of words and acts which oppose the legality of the appeal to the Crown, as well as the requirement of the *beneplacito* which all (Roman) Catholic States are wont to use, and which in Brazil is and ought always to be observed.—The letter concludes with a single very just statement respecting the

importance that there should be maintained the most perfect good understanding and harmony between the spiritual and the secular powers, and an expression of personal respect for the Bishop himself.

What course does the Bishop of Pernambuco intend now to take?—This question we are as yet unable to answer with certainty. At our last advices from Rio di Janeiro, the month accorded him by the Imperial Government had not yet expired. It is, however, notorious that the young prelate is headstrong, and, according to a correspondent of the *New-York Times*, he is reported to have recently said when reminded that his bulls of excommunication had not received the Brazilian Government's approval, "*I recognize no Government but Rome.*" Besides, however reluctant his more prudent colleagues in the Brazilian episcopate may have been to provoke a quarrel with the Government, it can scarcely be imagined that they will now counsel him to withdraw from the contest with an acknowledgment of error and an admission of defeat. Brazil, therefore, is fairly embarked in a war analogous to that which already rages in Prussia, Switzerland and Italy—a needless war, as it seems to us, provoked by Rome's exorbitant pretensions, and sure to end in Rome's final discomfiture. For, according to the *Imprensa* already referred to, the Government will, in its resistance to ultramontane demands, receive the full support of its own party, now constituting the majority of the Legislative bodies; while the opposite, or liberal, party can scarcely fail in this matter to co-operate with it. True, the leading spokesmen of the latter party in the two chambers express themselves in a contradictory manner; for while one pronounces in favor of the maintenance of a State religion—a "Roman Catholic National Brazilian Church"—another boldly and ably advocates the absolute separation of Church and State! Yet even the former professes to desire entire liberty of conscience and worship and the abolition of religious disabilities.

However this may be, one thing seems certain. The Bishop of Pernambuco has conferred an inestimable benefit upon Brazil by awakening the public discussion of the religious question. He has opened the eyes of the people to the true character of the Romanism of today, no vague and indefinite system about whose traits there might be doubts, but with clearly defined claims and designs—claims and designs unmistakably in diametrical opposition to the spirit of the times and the dignity and even the existence of a free government. To get the people of any country, and especially of a country predominantly Roman Catholic in its faith, to understand this, is to have gained a great deal for the cause of truth.

"We have," says the *Imprensa Evangelica*, "in this decision of the Imperial Government the solemn testimony of the full Council of State, of the executive and of the conservative power, that the Roman Church does not suit in Brazil;—that a part at least of its doctrines and of its

discipline is contrary to the constitutional and legal provisions ; that the spirit of Romanism is hostile to the free institutions which rule the country ; that the commands and determinations of the Supreme and Sovereign power of that Church cannot be executed in the Empire without great peril for social order and prejudice to the very interests of religion ; and, in fine, that the pretensions of Rome, which she never ceases to demand as her lawful rights, are usurpations, and attack the inalienable rights of the citizen. We do not mean to say that all this is categorically stated in the Government's decision, but it is what all can easily deduce from the notification and the conclusions of the opinion."

Our Would-be State Church.

WE cannot say that we are astonished at any piece of cool assumption in which the clergy of the Roman Catholic Church sees fit to indulge. We look for something of the kind every few weeks, and are rarely disappointed. The Romish system in fact is so permeated with the spirit of impudent assertion that were it not periodically to find vent in some direction or other, it would be hazardous to insure its long continued existence. Its claim to be *both* Catholic and Apostolic is in itself a historical impertinence. On its own grounds, if it be *Roman*, and take its name from a single city, it cannot be *Catholic*, that is, Universal or belonging to the whole habitable globe. If the theory of a necessary Apostolic succession of prelates were admissible, in lieu of the Scriptural theory of a perpetuity of Christian men professing the same Christian truths,—even then the claim of the Eastern or Greek branch of the Church would be every way more plausible than that of the Western or Roman. If there be a primacy in the Christian Church, history shows beyond a doubt that it cannot be that of the Roman pontiff ; for certainly the Patriarchs of Constantinople are better entitled to it than the Pope of Rome. And so, as history condemns its pretensions, the Romish Church has apparently conceived a sublime contempt for history and for reason alike. This feeling appeared to have culminated when by solemn vote of a Council the doctrine of Transubstantiation was, three hundred years ago, formally set forth, and a piece of bread, proved to be such by all the evidence of the senses which God has given us, was proclaimed to be the very body of Christ now glorified in heaven. But the promulgation of the dogma of Papal Infallibility was a still further step in absurdity and imposture. For by this celebrated decree of the Vatican Council the world was called upon to regard as joint possessors of one of the highest attributes of divinity a line of pontiffs whose decisions had not infrequently been contradictory and whose lives had sometimes exemplified the worst vices capable of being committed by men.

The audacity which has characterized the Papal system in general seems to be possessed in equal degree by the Romish Church in this country. In a land where it comprises but a small minority of the population, being surpassed in numbers by at least two of the individual branches of the great Protestant family, it already begins to arrogate privileges it could only maintain by securing the numerical preponderance over all, and by overthrowing all religious equality.

The public mind has been much exercised of late by the discovery that the funds of the tax-payers of New-York have been employed without their knowledge for the erection of chapels used as places of Roman Catholic worship exclusively. To the astonishment of the unsuspicious people, it is found that not content with having for years enjoyed the sole use of the chapels erected in the Tombs and on Ward's Island, the Romanists demand that this exclusive possession shall continue indefinitely, and resent it as an infringement upon their rights that any other worship should be admitted within public buildings which they had seen fit to consecrate according to the rites of their Church. This is so curious and instructive an incident, and withal so important to be known, that we make room for an account, first published in the *New-York World* (July 10th, 1873), of an examination into the state of things on Ward's Island, made on the previous day, by Government Commissioners. We shall only premise that the "Father" Prahensky here referred to is the same Jesuit priest who impudently claimed not long since that the State might properly build churches for [Roman] Catholics, because they were a *Church*, but could not do so for Protestants, because they were *sects*!

Yesterday morning, shortly after eleven o'clock, in accordance with the desire of the Board of Emigration Commissioners, the Ward's Island Committee, consisting of Commissioners Stephenson (in the chair), Lynch, Starr, and Quintard, met at Ward's Island for the purpose of investigating some alleged abuses in connection with the use of the newly built church on the Island. They had to consider whether or not there is any law prohibiting Roman Catholics from worshiping in a Protestant Church, the former having said there was.

PROTESTANT TESTIMONY.

The investigation was conducted by the Chairman. The first witness called was the Rev. Mr. Smith, the Episcopal minister. He testified as follows: I am pastor and chaplain of the Island; was appointed in February, 1871; my duty is to attend to the spiritual and religious requirements of the Protestants in general; during my stay I have never attempted to proselyte any one; the Catholic chaplain, however, has attempted to do so on many occasions; a short time ago a resolution was enforced by the Emigration Commissioners to prevent such conduct on the part of the Roman Catholic chaplain, as he insisted on proselytizing a girl who was lying ill in the fever hospital; her name is Frederica Bahls, a native of Germany; I spoke to Father Prahensky about it, and he conceded that he had given the child a medal of the Virgin Mary, but denied having taught her any

prayers; to my own knowledge Mrs. Sloan, whose child I baptized, was on her dying bed in December, 1871, when the priest persuaded her to give him the child; she, however, afterwards gave me authority to reclaim the child, which I did, and maintained it in my own family; in Continental Europe there are many instances where Catholics and Protestants worship in the same church; according to my knowledge, in the public institutions of this State Catholics and Protestants worship in the same building; in fact, I know of none where any thing to the contrary is carried on except here.

A JESUIT'S AVOWAL.

Rev. Father Prahensky was next examined: I am Catholic chaplain of the Island; was appointed in August, 1868; I belong to the Jesuit Order; I endeavor, while attending to the spiritual duties of those of the same faith as myself, to make converts at proper discretion; it is not my duty to minister to those of other faiths, excepting by special request; I never try to make converts by unfair means; I act under the rules of the Catholic Church and the Commission; I never administered the rites of the Church to any on the Island against their remonstrance; I have baptized Protestants on sick and dying beds; if a dying Protestant wished to become a Catholic I can offer no objection; I have not attempted to prevent Protestant children from attending Protestant worship; *I have tried in several instances to get children from their mothers; I do not consider this proselytizing, but actual conversion, as there is but one baptism; I believe my judgment in this respect is perfect.*

Commissioner Stephenson—What is your first duty when you visit a dying person?

Father Prahensky—To see after his salvation.

Commissioner Stephenson—Then what is your object in securing children who do not know what they are about?

Father Prahensky—We endeavor to get all we can. I do not know that the laws of the State prohibit proselytism. *I believe I have divine right to secure Protestant children from their Protestant mothers and make them Catholics. I deny the right of the Protestant minister to do the same.*

Commissioner Stephenson—In that case it is time to put a stop to this work.

The witness continued—So far as I remember the Protestant clergyman never remonstrated with me; on one occasion the Protestant clergyman took a child away from me, but I forget under what circumstances; I have administered the rites of the Catholic Church to Protestant women in their death-beds, and have succeeded in obtaining their signature to documents to get possession of their children; the chapel in which the Catholics now worship is now virtually consecrated to their worship; if the chapel was used for other purposes it would be considered by me as profanation; the Protestants would defile the church by worshipping in it; I would consider it an act of injustice if the Commissioners permitted the Protestants to worship in the chapel; it would then be no church for the Catholics; I do not consider the baptism of children by me as proselytism; until last month I made collections on the Island from the officials every month; *names had been put on the pews*, but were afterwards removed; it was Mr. Lynch who first told me that the church was for the exclusive use of the Catholics; I do not know of an instance where a church has been built by the public for one sect exclusively.

OTHER WITNESSES.

Charles Aufenmeyer next testified that he painted the church and received \$500 from the priest for his services; he did not get any instructions from the Superintendent Wells to do the work.

Saloma Kenlader, the nurse of female refuge No. 1, testified that she never told the patients of the advantages of receiving visits from the priest; received no pay for clothing or boarding the child of Catharine Nast, except two dollars from the priest; got three quarts of condensed milk and some bread every morning for the two children; also a supply of tea and sugar; received from the institution some shoes for the children.

Anna Haeusler, nurse of the fever ward No. 23: When she was sick the priest visited her against her wishes, and gave her a book in which it was stated that it was very desirable to become a Catholic, and he pressed her to do so; he did not leave her until he made the sign of the cross over her body; since she got well he besought her to renounce the Protestant faith, and became very obnoxious to her, and many times caused her to cry; another woman named Cattock, who lives in the priest's house, also tried hard to make her change her faith, but they did not succeed.

Henrietta Fink next testified that she knew in some instances that women were supplied with books slandering their religion; Sister Elizabeth of St. Barnabas's Home took them away.

Superintendent Wells next testified as to his duties on the Island, and that he did not authorize any one to work on the chapel.

Commissioner Stephenson then read the opinion of Colonel Hiller, late counsel to the Board, wherein it was stated that the Commissioners had no right to use the funds in erecting a church for the exclusive right of any one sect, but could at their discretion pay the clergy their salaries.

The members of the Committee, at the conclusion of the investigation, thought that the church edifices could be done away with and leave the work of religion in the hands of outside missionaries.

On Lightly Crediting Calumnies about Missions and Missionary Work.

THE credulity of professed skeptics is proverbial. Men who demand a kind of proof which is inapplicable to spiritual truth, and which in the very nature of things cannot be obtained, not unfrequently admit as conclusive testimony which no sane man ought for a moment to credit, simply because it coincides with their own prepossessions.

There are those who display a similar skepticism and a similar credulity with regard to the fruits of missions. On the one hand, the reports of the laborers on the field, and of the societies in connection with which they work, are subjected to a scrutiny which is both unfriendly and ignorant. The general assertions which they make are treated as empty boasts; the explicit statements are characterized as partial or highly colored; the figures as inexact, if not intended to mislead. On the

other hand, every casual word of an outsider to the discredit of missionary work, and all damaging slanders of opponents find in this class of persons ready listeners and believers.

Some illustrations of this singular mingling of the opposite extremes have recently fallen under our notice. Upon the simple word of careless or prejudiced persons who have pretended to a knowledge of facts which they did not possess, the entire policy of Bible and tract distribution in Pagan and in nominally Christian lands has in some quarters been confidently declared to be both injudicious and wasteful. An organ of Roman Catholicism in this country publishes a letter in which the alleged Evangelical work in Italy is derided by a correspondent in the city of Rome, who maintains that so little account do the Italian soldiers make of the Bibles given them, that they use the sacred leaves to make cigarettes. Travelers, basing their information upon the authority of garrulous servants at the Italian inns, maintain that the Bibles and Testaments disseminated by Protestants are uniformly destroyed by the people or the priests into whose hands they fall. Now, there is, perhaps, a certain measure of truth in these statements, though the truth is far more than counterbalanced by the falsehood. We have good authority for the statement that the pious zeal of English and American tourists has not rarely been more ardent than judicious. Unacquainted with the language, and utter strangers to the modes of thought and action of the people among whom they travel, they have often committed gross and almost ludicrous mistakes. Signor Prochet tells us of unsophisticated foreigners who were so unwise as to make the *padrone* of an Italian hotel the depository of a large number of copies of the Sacred Scriptures, relying with implicit confidence on his profuse assurances that he would see to their being placed in every room of his house, or distributed according to his guest's desire. The moment the latter was gone, or at furthest after the lapse of a few weeks or months had rendered it unlikely that he would return, the Bibles shared the fate of previous consignments of the same kind, which had been deposited *en masse* in a hole dug for the purpose in the garden. We repeat that it is not at all unlikely that such instances of worse than waste have actually occurred. The ill-advised liberality of occasional missionary laborers in lowering the value of the Bible in the eyes of the people by not only giving it to but even *forcing* it upon persons who were amply able to pay for a copy, may also have proved in some places an obstacle rather than a help.—But in spite of all this, it may safely be asserted that, both in Italy and in other Roman Catholic countries, the work of Bible dissemination, so far as it has been done by the trained missionary agents and not by occasional visitors, has been almost uniformly accomplished with prudence. Of course, missionaries and even natives of the country may be deceived by those with whom they enter into contact ; but this is rarely the case,

For every Bible that has been accepted with hypocritical pleasure to be afterwards given over to the priest and torn in pièces or burned, there are scores and hundreds which have found a careful reading at the hands of inquiring men and women. It is this fact which makes us hopeful with regard to the future of all lands, such as Italy and Mexico, in which many thousands of copies have been quietly scattered.

Not to point, by way of proof, to the numbers of places in the last-named country where little communities of readers and even apparently sincere converts to the truth have recently come to light, tracing their origin to the copies of the Scriptures sold or presented by Bible colporteurs, we have striking evidence that few copies which have been judiciously distributed are ever lost, in the experience of our late devoted missionary, Miss Rankin, in Texas. In the city of Brownsville, the effort was made at a public meeting, in the spring of 1861, to organize a Bible Society. The movement was, however, opposed by a gentleman present, who, himself a member of a Protestant church, declared that he was skeptical respecting the possibility of reaching Roman Catholics with the Holy Scriptures. His words were about these: "Here is Miss Rankin, who has been laboring for years, and I believe conscientiously, to distribute the Bible among the Mexicans. And yet of the hundreds or thousands that have been distributed, I do not believe that you could find five copies in Brownsville. The priests are sure to get the Bibles away from the people and destroy them." Miss R. was present, but did not consider it best to reply. She chose a better way. During the next few days she repaired to the houses of those to whom she had sold or given copies of the Word of God. She purposely selected the quarter of the town nearest the Roman Catholic church, convinced that there, if any where, she would find that the Bible had been surrendered to be burned or otherwise destroyed. She entered the house and asked for the Bible which the inmates had obtained from her. Her inquiries often aroused suspicion; the family were afraid that her intention was to take the precious volume away from them. Reassured on this point, the Mexican man or woman of the house would proceed to remove successively the chests which are often piled one upon the other in the contracted dwellings. From its hiding-place, perhaps in the lowest of all, the Bible would be drawn forth, bearing evident marks of having been much and carefully read, though at late hours when there was no danger of interruption by a visit from the priest. In one or two instances, however, the reply to Miss Rankin's inquiries was: "The Bible was so precious a comfort to our lamented child, that we placed it inside the coffin when we laid him to his rest, and so we have no Bible now." In all *thirty-three* houses were visited. *In not a single one had the Bible been destroyed or lost!* The fact was a clear demonstration of the effectiveness and permanence of the work. We are happy to say that it was

admitted to be conclusive even by the gentleman whose incredulity had originally provoked the investigation.

The Life of a Roman Catholic, Narrated by an Old Catholic.

THE Speech of the eminent jurist, Prof. Von Schulte, at the close of the Old Catholic Congress at Cologne, over which he had presided, was an indictment not of the Dogma of Papal Infallibility alone, but of the whole Roman system as a system of falsehood. It came appropriately from one who could say of his past life : "To my profoundest sorrow I am forced to recognize that, with all the powers of my mind, with every faculty and energy of which I am possessed, I have for long years been serving a system and winning reputation as one of its most effective defenders, which I am now compelled to recognize as a false system, for I perceive that it is working the ruin of society and civilization." We are indebted for the following extract of Prof. Von Schulte's speech to an article in the *Independent*, of June 19th, 1873, by Rev. Leonard W. Bacon, who adds by way of comment these pertinent remarks : "If any American citizen has been shaken in mind by the impudently reiterated claim that the Roman Catholic system offers the best remedy for our various ills, in family, in society, in the school, and in the State, we beg him to ponder this earnest and unimpeachable testimony of one who knows that system, practically and thoroughly—a Catholic professor of Church law in a Catholic university, a Catholic statesman of the greatest of Catholic empires."

Suffer me without false varnish, with the pencil of truth, the pencil of an honest indignation to depict the life of a Catholic from his birth to his death.

MARRIAGE.

In order to be born, one must have parents ; so that we begin with marriage. When parties wish to marry, they go to the priest. Then come up a multitude of 'impediments.' Let me remind you, by the way, that I have been for sixteen years judge of ecclesiastical courts of first, second and third instance, so that you will grant that I have had some experience in these matters. Well, then, the priest examines into the 'impediments to marriage.' If there be none, then let the fees be paid and it is all right. But if there be one, they will have to get a dispensation. Sometimes it can be had from the bishop, at others it must come from Rome ; it can always be had if you pay enough for it. In Whitsuntide, 1869, the Archbishop of Bamberg told me (I was his guest at the time) that when he was Bishop of Augsburg Rome refused consent to a marriage because the bridegroom could not pay ; but by and by he succeeded in scraping together the sixty-three or seventy florins, and then he got the dispensation.

Next, the parties must be examined in religion—that is, unless they belong to the so-called upper classes. In that case it is not required. In some dioceses they must bring a certificate of confession, to show that they have been to the

sacrament. They often buy them of old women for ten cents apiece. I speak of it with utter indignation, for this is the sort of thing which corrupts every sentiment of religion. Well, suppose the parties have got on so far: if some one suggests that it would be pleasanter to have the wedding in the evening, then there has to be another dispensation. Poor people must be married in the forenoon; rich folks may marry in the evening if they like. It does not look very Christian!

BAPTISM.

By and by a child is born. In a poor family it must be carried to church to be baptized, even though it be a two or three-hours' walk, so that in winter the germs of death or disease get planted in the young life. But everybody that can pay his ducat gets his child baptized at home. In Vienna baptism at home is the privilege of property owners; baptism in church is the privilege of bastards.

EDUCATION.

The child goes to school. What sort of religious instruction does it get? I may safely appeal to the experience and the heart of each one of you. Can anything be more deplorable than our catechisms? I assure you I have often been made anxious and troubled when my children have come home, saying, 'We don't understand this.' There are things prematurely discussed in the catechisms of which, in a good education, no child needs to know. . . .

Take the actual facts. Till within a few years the schools of Italy, one and all, from the university down to the primary schools, were in the hands of the clergy. It was so in Spain and Portugal, in most of the states of South America, and in France. To be sure, in France there was no compulsion; but as a matter of fact the girls are everywhere educated in nunneries. Among the cultivated classes the child is sent into the country at an early age, to be brought up. At six or seven years old the girl goes into a nunnery, to stay till she is seventeen. Thus it is that it comes about that the men are atheists and the women bigots. The husband fails to find in the wife what he has the right to look for. And what has become of these countries? They are in a state of permanent revolution, of incessant social war. As soon as a crisis breaks out there begins a persecution against the Church such as never takes place anywhere else in the world. Such are the results of ecclesiastical education!

Is it true, then, that the priesthood have really undertaken the business of education with complete success? At the public school in Brilon I saw the parish priest (besides examination days) twice in two years, and both times he came to give one of the boys a flogging—once for stealing his apples and once for insulting his housekeeper. In a mechanical way, religion in the form of the catechism is beaten into the head; and I know, alas! from my own experience and from that of many and many of my friends, that by this process one becomes utterly indifferent to all religion.

THE WORD OF GOD EXCLUDED.

Never once in the primary school, never once in the high school have I seen the Holy Scriptures in the original in the hand of a teacher; never once have we read from the Scriptures. The word of God is for the Catholic a sealed book. It figures here and there, indeed in handsome bindings on the table; but where are the Scriptures read by Catholics? An education like this has, of course, is

far-reaching consequences. The religious culture is a sheer formality. We learn the names of the seven deadly sins, of the sins against the holy Ghost, etc.—we can tell all this off on our fingers; but as for actual religion—the religion of the soul, of love, the apprehension of the Word of God—of this we have in general not the slightest inkling.

THE WOMEN EDUCATED TO BE BIGOTS.

And how is it with subsequent education? Has the Catholic clergy actually provided any adequate training for the duties of life, particularly for the fair sex—‘the pious sex,’ as the breviary calls them, for Rome knows how to be very gallant to the ladies? My honored hearers, I can say from my own experience that thousands of unhappy couples have come before me as judge, and I have found in the great majority of cases that the fault was on the woman’s side, because she knew nothing of the duties of a wife. To understand these, she needs to be on an intellectual equality with her husband, and not a mere devotee or pietist. She must be able to engage and hold the attention of his mind, to be his intellectual partner. Now, I ask, is this made any part of her education? What does the education of our convents and boarding schools consist in? To get up at 5 o’clock; after dressing, to go to church; then comes breakfast; and then a mechanical round of study hours. Not a word about the duties of life! Whatever may tend to counteract the system into which the young girl is to be trained is kept carefully out of sight.

THE ROMAN CATHOLIC FAMILY.

After a few years of this sort of education, she becomes a wife, and we have the result which you see in most Catholic countries—for instance, in my native Westphalia, the husbands see their wives and children at table noon and evening; the rest of the time they are either at work or at the tavern. This is why family life is sunk so low in Catholic countries. The divorces granted among Protestants are no evidence that married life among them is at a low level. The best test of married life is family life. According to my observation, *family life in North Germany is threefold better than in South Germany; and in the Protestant families, take them by and large, far better than in the Catholic countries.* What is and must be the woman’s main business in life? I do not speak of cooking and housekeeping. When the housework is done, then, according to her spiritual director, her main duty is this: to go to church a great deal, to say her beads a great deal, to go to confession very often, as soon as she has done any thing. “My dear child, I entreat you, as soon as you have sinned, just come and confess; then it’s all forgiven and all’s right again.” That is the way it goes.

THE MEN.—DEATH.

Whoever is willing to act this part—to make an outside show of churchgoing; to belong to such and such societies; in the case of a man, to the Catholic club, where he can have a jolly good Catholic time every day (there is no objection to that); to take sides outwardly with the Vatican; to come down handsomely with Peter’s pence—such an one is an eminent Catholic and may do as he pleases about everything else. Of course, to be a thoroughly good Catholic he must have a good many masses said, which can always be done if you have the money to pay for it; and the more masses the better Christian. And when it comes, at last, to dying, it is much the same. The poor devil who cannot pay for a funeral

attendance will be stuck into the ground without it, and the man that can pay can have as many priests as he pays for. As for the other world, that is provided for, since the fourteenth century, by the indulgence theory, as it has come down to us from Pope John XXIII.

THE RESULTS.

What is the result of this system? First, a religion of outward works. Secondly, of necessity, absolute control over persons so trained and guided. And for such control the means are not lacking. It would take a long time to show this in detail. As for the clergy, the means consist of a twofold corruption of their entire education: first, through the methods by which science is completely perverted. They systematically incapacitate people from thinking. Through sheer drill in formal religious exercises they are brought into such an intellectual condition as to be no longer capable of free thought. After a few years of this drill they have lost the habit of thinking, and acquired that of acting in prescribed formulas. Such are the instruments. There are many honorable exceptions; but, speaking of the great majority, the means of the subjection of society are found in a clergy which, because it knows no family, has no interest in that of which the family is the foundation—in the community, the state, the whole structure of society.

FILIAL INSUBORDINATION.

Through this religion of externals, through this clergy, through the power which the clergy exercises by such formidable means, the operations are carried on! What abuse of authority in families! Has it not come to this, that children, especially daughters, no longer consult their parents on the question whether to enter the convent? This is a question for the father confessor alone to decide. To whom do we owe the first of human duties? To the Church? No! first of all to father and mother. The fifth commandment is the foundation of human society; and if there be a man who sets himself against it, who reckons nothing of the blessing and the curse of parents, on which the happiness of life depends, he is the basest of all men. But this is kept completely out of sight. We are taught "if you do what the Church wishes you have a right to do it, whether your parents like it or not." And with sorrow be it said that, as thousands of examples prove, true filial piety is destroyed, and what is the result? If I should try to depict the actual condition of things in Catholic countries, it would make a most unpleasant chapter. While in most Evangelical countries it is the general rule that a young woman marries the person with whom she has first been on terms of courtship, with her parents' approval, you find in multitudes of cases in Catholic countries that the bride has had half a dozen previous love affairs. It is the practical consequence of such a system. A week ago I asked a young lady what made her father so bitter against the clergy. She answered: "I had my trunk all packed to leave, because I had been so tormented at the confessional to become a nun; when accidentally father came in, and since then it is all up."

DIOTATION IN POLITICS.

As in the family, so is it in the town. Those who have wormed their way into the home, to domineer there, are domineering also in the community. How does it go at elections? When there is an election for burgomaster, the question in Catholic circles is not whether the candidate is fit or unfit. Only let him do what the Ultramontane leaders want, and he is just the man for the place. How

is it in the State? . . . Suppose that the constitution, the organization of a nation is a vital thing, the outgrowth of its history. What right has the Pope to declare, for instance, the constitution of Austria to be null and void? We have got to hold firmly to what the people need. In opposition to his pretensions stand the axioms which I have enunciated and which you all know.

But it is not only the State that is attacked. Every foundation principle of nationality is impugned. What has ever been done by Rome for the uplifting of the nations? On the contrary, every thing has been done to hold them down. Is there any nobler means of uplifting any nationality than that its language should be used in the holiest and sublimest of human acts? And yet the idea of this is persistently scouted.

ULTRAMONTANISM.

It is this religion of outward works, it is all these corruptions, these means of subjection which have erected Ultramontanism into a system. It is a wrong system, for it sets the false for the true, and breaks down authority in family, in church, and in State. This system has its germinant point in the infallibility dogma; and, therefore, we fight that dogma.

A bishop said to me, in the autumn of 1870, as I was talking with him on the subject: "I will never publish the dogma in my diocese." I told him: "But you will publish it, just like the rest." And, as we talked further, he remarked: "To be sure, there are good many that accept the dogma. That I can understand, for the people know nothing about it. But as for you, you cannot do otherwise than as you do. If you should, I should lose all respect for you." That is a true word. If we should do otherwise we should lose all respect for ourselves. We should give proof that we, too, had fallen victims to that system in which faith, love, Christianity have been supplanted by that mere show of outward sanctity, that religion of works which engendered amongst us the lamentable schism of the sixteenth century, and which, if it be not again overthrown, will be the ruin of civilization, not for the present only, but forever.

[From the *Christian Intelligencer*.]

Is Protestantism Declining?

THE *New York Times* says so. And is not the *Times* an oracle? It grounds its assertions upon these statements:

1. The progress of Romanism in England; its increase of converts, wealth, monasteries, colleges, church edifices, etc. All of this is true; and the leaven is working in the Church of England. But the *Times* is apparently ignorant of the fact that the Anglican Church alone is troubled by this Romanizing element, and that all the powerful dissenting non-Episcopal bodies stand with united front against it. Presbyterians, Wesleyans, Independents, Baptists, and every other section of the Christian Church in Great Britain are free of this curse, and are a unit against it. Most of them, also, are combined against the union of Church and State, and for Disestablishment. It may be, in the wise Providence of God, that these very intestine troubles are permitted in order to bring about at an early day the divorce of Church and State in England, as it has already been accomplished in Ireland. Until then we may expect the Romanizers to have their own way un-

der the shelter of this adulterous connection. The hour of revolution may be struck sooner than we now look for it.

2. The *Times* assumes that Protestantism is declining in this country, because Protestants do not work together as the Romanists do, for the benefit of their religion. "They support the magazines or newspapers which support them. Protestants never think it worth while to do that." Very true to a certain extent. Political papers that flatter, and coddle, and play into the hands of Roman priests, and help forward Romish interests, are patronized by Romanists, just as they vote for the party that will do their bidding. Protestants may not choose to sustain all the magazines or papers which ask support simply on Protestant grounds. But other things being equal, we believe that journals of real ability, integrity, and enterprise, receive the liberal patronage of the Protestant population in full proportion to their merit. If the *Times* will reform some of the abuses which have crept into its own columns, if it will purify them of the nauseous criminal reports, and will rigidly exclude whatever is indelicate and improper for family reading, it will find a welcome in many a household from which it is now shut out. If with its great contemporaries it will unite to sustain the social morals of the people as vigorously as it has fought the Ring, its own Protestantism will be of a higher type.

3. The admitted increase of Romanism in this country, by immigration and by natural growth, is accompanied by the alleged willingness of the "Irish Catholics to make greater sacrifices for their religion than Protestants ordinarily make for theirs. Look at the Cathedral now growing up in Fifth Avenue on servant-girls' pennies. Will Protestants have anything like it to show?" We answer our querist's question by another: What do Protestants want such a building as the Cathedral for? It is not suited to their worship. The cost of it will build a dozen or more handsome Protestant churches where they are needed. Moreover, this writer knows perfectly that what he calls servant-girls' pennies are simply the higher wages required by them from employers, Protestant or not, for the express purpose of regular contributions to the erection of the Cathedral. In the city of Newark, where a similar magnificent edifice is to be erected, there was, some months ago, a simultaneous advance of wages demanded by Roman Catholic servants all over the city for this object. But the rich also pour in their thousands, and foreign ecclesiastics find here a safer investment for church funds than they now have in Europe. But does the building of large ecclesiastical edifices, hospitals, colleges, monasteries, and convents by Romanists indicate the decline of Protestantism? This is a matter of fact and figures. Authentic statistics show that there has been a very exaggerated popular estimate of the growth and present state of Romanism in this country. Sadlier's *Catholic Directory* for 1872 reports 2957 churches, 9081 priests, and a total population of 5,001,000. This, of course, includes all of Romanist growth in population—children and adults—all that it has of about 2,000,000 of their adherents in twenty years, by natural causes, by immigration, and by the extension of the territory of the United States in papal New Mexico and California, after the Mexican war. This is against 69,495 organized churches of all other denominations reported in the census of 1870. In New-York city there were in 1870, 41 Roman Catholic churches, an increase of only nine in ten years, as against 380 of all Protestant evangelical denominations combined; an increase of 87 in ten years. In 1880 there were 99

Protestant churches to 200,000 Protestant population and four Romish churches. In 1870 there were 380 Protestant churches to 600,000 Protestant population, and 41 Romish to the whole papal population of the city. In addition to the regularly organized churches, there are now 140 Protestant missions in this city, 45 of which have commodious buildings and all the conveniences and ordinances of public worship.

During the ten years—1860–1870—the Protestant churches in the United States increased 9073, giving accommodations for over two and a half millions of people, with an advance in property of over \$188,000,000. The increase in church membership alone was about 1,500,000, or at the rate of 150,000 each year of the decade. The reported number of enrolled communicants in Protestant churches is about five and a half millions, or nearly one-seventh of our entire population. The Methodists and Presbyterians alone have three millions of children in their Sabbath-schools. The American Sunday-school Union alone established 1008 Union Mission Sabbath-schools in destitute places, with 5469 teachers and 40,193 scholars, during the last year. The statistics of denominational benevolence and of the voluntary public charities of the United States indicate the same onward progress. During the last year, \$8,435,990 were given by individuals for educational institutions, colleges, seminaries, and schools. Nearly \$6,000,000 were received by forty of the leading national benevolent societies, for Bible, Tract, Mission and other charities, exclusive of proceeds of sales of their own publications; and the organized local charitable institutions of New-York receive and expend annually \$2,500,000 more. The aggregate of these three classes of benevolent contributions is over \$15,000,000 in a single year.

One of the favorite subjects of declamation by Romish orators and writers, such as Cardinal Wiseman, Archbishop Hughes, and their reviewers, is that Protestant missions are a failure. Let us examine this. There are fifty-two foreign missionary societies, with many of their auxiliaries now actively at work in heathen, Mohammedan, and semi-Christian lands. Of these, eighteen are in the United States, twenty-three in Great Britain, and fourteen on the continent of Europe. Only five of these societies were in existence before this century began, and all but ten date within the last fifty years. What are their latest statistics? They numbered, in 1870, 1949 male and 1708 female missionaries, 10,986 native teachers and catechists; or, in all, 14,643 Christian laborers. There were 265,344 native church-members, and a native Christian community of 1,124,640 persons. There were 338,642 pupils in their schools of every grade, and their total receipts were within a small fraction of \$5,000,000.

In 1820 there were but 357 Protestant missionaries from Europe and America in the whole heathen world!

The whole sum expended by the American Board of Commissioners for Foreign Missions upon the Sandwich Islands mission was \$1,125,000. The profit of commerce with those islands for one single year (1871) was \$660,964, or "53 per cent. of the whole cost of bringing the islanders from barbarism to Christianity."

There is no end to statistics on this subject. We have given enough to show that whatever may be the numerical gains of the ever-active Church of Rome, those of Protestantism are absolutely and relatively greater. It will be seen that Protestant missions, schools, and institutions far outnumber those of Romanists, and that in good works, in successful but noiseless charities, in their variety, re-

sources, contributions, and results, they show a unity of faith, a spirit of co-operation, and a liberality of support for which the *Times* gives them no credit.

Thus far the defections from Protestant churches to Rome have been almost exclusively from the Episcopal denomination. The greatest dangers from Romanism are from its political alliances and from the subserviency of the political press to its demands for the destruction of our common school system, and for the endowment of its parochial schools and charities out of the public purse.— But the *Times* only weakens its own cause and awakens suspicions of its sincerity when, either thoughtlessly, ignorantly, or purposely (we will not say which), it magnifies Romanism at the expense of Protestantism, and compliments its priesthood while aspersing the great body of the Protestant clergy.

In conclusion, we utter an earnest protest against that growing habit of unhistorical and injurious overstatement and understatement on this subject which prevails according to the excited feelings or loose impressions of many writers for the press. A calm observer of the field will neither magnify, belittle, nor discredit the facts. Even Mr. Froude's views on this momentous subject do not carry conviction to many of the most intelligent Protestants who regard him as writing upon a theory rather than with judicial impartiality. Neither can we endorse the blind self-assertion of those who smile incredulously at the forebodings of more timid observers. The truth lies between these extremes. In this land of the open Bible, of Protestant institutions, and of civil and religious liberty, we have no fears of the final issue if we are only true to ourselves. With all its minor differences, genuine Protestantism is one, and it is mighty as against Romanism. So great have been the losses of the latter that after his visit to America, a few years ago, the famous Dr. Cahill, of Ireland, went from place to place warning the faithful not to emigrate to this country lest they and their children should lose their souls. Hundreds of their children are constantly to be found in the Mission and Sabbath-schools, in the Homea, and Refuge, and Aid Societies of Protestants of our cities. To prevent these losses, great efforts are vainly put forth. The work goes on. We have every reason for watchfulness, zeal, and courage. But we cannot tolerate the cowardly mischief of that Protestantism which gives aid and comfort to the enemy by raising little panics over false reports, and by treacherous attacks upon the citadel of its strength.

MISSIONARY INTELLIGENCE.

France.

THE "SOCIÉTÉ CENTRALE."—ITS WORK FOR THE SCATTERED PROTESTANTS.

WE have been accustomed to estimate the usefulness of the Evangelical Societies now engaged in operations in France simply by what they are doing to convert Roman Catholics. There is, however, an equally, or even more important department of their work to which our attention is drawn in the last report of

the *Société Centrale Protestante d'Évangélisation*, just received. We refer to the gathering into congregations and the preaching of God's word to the scattered Protestants who are often to be found in small numbers in the midst of a Roman Catholic population, deprived of all means of religious instruction and opportunities of worship. An incident related by the general agent, Rev. Mr. Lorriaux, at the commencement of his

report, will best illustrate the straits in which Protestants thus situated are often placed.

"A few weeks ago," says Mr. L., "a gendarme who had recently been stationed in a small town, six leagues distant from Paris, wrote to Pastor L. Verne, Secretary of the 'Société Centrale,' a letter containing a list of thirty-one names. They were the names of the fellow Protestants whom he had been able to discover in that place. He added that the list was incomplete, and he begged earnestly that the Committee would send a delegate to visit them and to examine with him the means of establishing worship at ———. The Committee gladly undertook to satisfy his desire. On the delegate's arrival he was first taken to the house of a wealthy and influential lady, well known in the neighborhood for her liberality.

"'You are a Protestant, madam, are you not?'" said he.

"'Certainly, and so is my family, which is a large one.'

"'Would you like to see evangelical worship established here?'"

"'Not only so; I ardently desire it. I offer my house for the meetings. The clergyman must lodge with me, and I will defray the expense of his moving.' 'At present,' she added, '*my daughters and myself go every Sunday to the (Roman) Catholic Church, and while the priest is saying his mass, we read a chapter or a hymn.*'

"Another lady said that, when the census was taken, not knowing whether she would ever have a place of worship within reach, she wrote opposite the names of her children, 'Without religion!'"

"A father of a family whose wife is a Roman Catholic, not willing to deprive his child of religious instruction, thought it his duty to intrust him to the priest, notwithstanding the fact that the child's

mother had consented to give him a Protestant education.

"If such things," well remarks M. Lorriaux, "take place at the gates of Paris, in the shadow of our forty places of Protestant worship, what must become of all those little flocks lost in the depth of our departments, those forsaken brethren who catch a glimpse of a minister only on the day when they bury some members of their families!"

WHAT THE SOCIETY HAS ACCOMPLISHED.

It is a gratifying circumstance that the *Société Centrale* has been able, in the 27 years of its existence, to restore life to more than 200 places where the Protestants were formerly in this half dead condition. In many localities where the Reformed were apparently on the point of extinction, there are now flourishing churches. It has 95 agents in its employ, partly pastors, partly teachers. Twenty-five of the churches established by its labors have been recognized by the State, and their pastors are now paid out of the public treasury. This happened to not less than four of these churches during the year just expired, viz.—La Creuzot, Portes, Pontarlier, and Moulins. In the theological school connected with the Society, 180 young men have been prepared for the ministry, and it is a gratifying circumstance, to which attention is drawn in the report, that "these pastors that have issued from our school, are with but two or three exceptions in the *Evangelical ranks.*"

GROWTH SINCE THE WAR.

We find with pleasure that the disastrous Franco-Prussian war, far from diminishing, has only augmented the activity of the Society. Since its termination the Society had added four stations for evangelists and six schools. And whereas before the war there was a deficit of 22,000 francs, there is now a

f 10,000 francs in the treasury of the Society at the beginning of the year.

1ST PROTESTANT WORSHIP AT
EVREUX.

With the permission of the municipal Protestant minister lately held service for the first time in a hall in the old Norman city of "Never, gentlemen," he sub-

said, "shall we appreciate at once the privilege of dwelling where our worship is celebrated in a quiet quarter. I was moved to do so of my heart in the presence of our dear Reformed Church ignorant of many details of your services and unable to sing all hymns; and when, in order to compensate for the absence of singing, I read some verses of a hymn, I escaped their eyes. There are men and young girls there who have yet heard a word of religion. In fact, the inhabitants are untaught that the Protestants are a religion. They are amazed to hear that we believe in Jesus Christ, and perceive a great desire for Protestant teaching and worship."

THE BIBLE PRIZED.

A distinguishing mark of the present religious feeling is the gratitude of the Roman Catholics who have copies of the Bible or of the present exhibit towards those in whom they obtained them. In the departments, the Bible distribution is a second visit was remembered with pleasure. On seeing him a peasant in the Vosges mountains entered the house to get his New Testament, and, showing it to his visitors in great modesty: "Here is my mass; my consolation. I am happy only in reading this book."

FRUITS OF THE LATE WAR.

A great number of interesting

incidents, it is difficult to make a selection. Here is one that shows how the reverses of the late war, and especially the circumstance that so many French soldiers were providentially kept in enforced neutrality in Switzerland, have turned out for the furtherance of the Gospel:—

"*Trenal* and *Frébuaud* are two entirely Catholic villages. Some young men from these villages came to Mr. Arnal to beg him to receive them into the bosom of the Evangelical church.—Some had been *internés* [i. e., disarmed and placed under surveillance for entering neutral territory,] in Switzerland; the remainder had learned the Gospel from them. Mr. Arnal explained that it was necessary in the first place that they should understand the bearings of the step of embracing the Reformed doctrines. He was besought to go and preach in these villages. On his arrival about *six hundred persons* assembled in the fire-engine house to listen to him. The *maire* of another village sent a deputation to Mr. Arnal to invite him thither."

THE CHANGE IN A SINGLE DEPARTMENT
OF FRANCE.

The work in the department of the *Ain* is one of the most interesting and may serve to convey an idea of the progress of Protestantism in France. A few years since, there were in the whole department only one pastor and a single school of our communion. Now we are told that there are *eight* pastors or evangelists, ten libraries and four Protestant schools. Mr. Eynard, one of these pastors, stationed at Bourg, visits all the fairs, distributing tracts and selling Testaments and Bibles. He goes even to the most secluded spots. "In one village he meets an old man who bought a New Testament from him last year, and who seizes upon a Bible as upon an object of prey, fearing lest some one else

may buy and carry it off. In another place Mr. Eynard takes his station opposite a vender of medals and histories of Our Lady of la Salette, and soon the latter is completely abandoned and himself comes and joins the audience of the pastor. A priest undertakes a discussion, but seeing himself beaten, takes a Testament and hurls it at the head of an old man; a gendarme is forced to lead away the irascible curé. Every where a crowd gathers around the seller of Testaments, and *when he returns to a place through which he has previously passed he is received as an old friend.* In August and September (1872) alone, he distributed in this way 4,720 tracts, and sold 540 religious books, 12 Bibles, and 140 New Testaments."

Spain.

A COMMUNION SEASON IN SEVILLE.

Rev. Mr. Duncan, in the July number of *Times of Refreshing in Spain*, gives a description of a recent communion celebration of the infant church of Seville, which must have impressed very deeply the lookers-on, accustomed only to the gaudy ceremonial of the Romish mass.

"During Lent, on the Thursday and Sabbath evenings, Mr. Cabrera had been preaching a series of five discourses on various stages of our Lord's Passion. On the Tuesday and Wednesday evenings of Holy Week, he had services in preparation for the Lord's Supper, and these were largely attended. On the Thursday evening the Sacrament was administered. On the raised platform before the pulpit was the table covered with a white cloth, surrounded by twelve chairs. On the centre one, facing the congregation, sat Mr. Cabrera, on his right Mr. Aguilera, who had preached the preliminary sermon, and myself on his left, Rev. Mr. Marriott, English chap-

lain, and Abeza; the other chairs were occupied by office-bearers and others. The front seats of the church were reserved for the communicants, and those who partook in all numbered 140. Behind them the church was filled with the congregation and spectators, besides an immense number who came in for a while, stood near the door and went out again. Among all, it is computed that about *three thousand* must have entered on the occasion. Mr. Cabrera's aim in the service was to make it as near an approach to the original as possible, and it was conducted at one sitting, very much as is done in many Presbyterian churches at home. It was a touching sight to see so many, who, five years ago, were in ignorance of Gospel truths, joining together in intelligent love to commemorate the dying of our Lord, and so many still in darkness looking on in hushed curiosity at this simple repetition of the final feast in the guest chamber in Jerusalem. The constant changing at the door necessarily occasioned some noise, but on the whole the ceremony was quiet, orderly, and refreshing."

TYPES OF SPANISH CHARACTER.

Among those who listen to the preaching of the Gospel very different dispositions are exhibited. In the following extract we have a description of two characters which may serve as general types:

"According to custom, Mr. Cabrera had also, on Good Friday, service from noon till three o'clock, during which three hours, or rather more, he delivered seven discourses on the seven sayings of our Saviour on the cross, in which I really think he surpassed himself, which is saying a great deal. An appropriate hymn followed each discourse. The congregation that was seated throughout must have been between four and five hundred, while a

number came in and staid out one discourse, or less. One gentleman was conspicuous. He would not sit down, but stood, as if meaning to leave immediately. But leave he could not. He stood riveted there during two discourses, one of which lasted nearly an hour. Of him I learned shortly afterwards that an interesting conversation took place at the door of the church, overheard by one of our faithful members, who happened to have gone out between discourses. As the gentleman was stepping out of the church, a friend of his was passing, who said, 'What, *you* coming out of there?' He replied, 'Yes, why not? they did not charge me anything for going in.'

"*Friend.* 'But it is a Protestant place, they preach nothing there but the god of anger and vengeance!'

"*He.* 'Who told you that?'

"*Friend.* 'More than seventy people (a mode of expression here) have told me.'

"*He.* 'Have you ever gone in and heard for yourself?'

"*Friend.* 'No, I would not do such a thing.'

"*He.* 'Well, you ought to hear for yourself. I am not one of them, I am of your religion, but I do not like to hear untruths. I have been listening for more than an hour, and I never before heard such preaching of peace and love. Tell this to every one of your seventy friends individually, and get them to tell it to all individually to whom they have told this untruth, for if they have told you, they must have told many besides.'

"These two men may be taken as typical of a large number here. Some indifferent, but fair where they come in contact with the work; others hating the very name of it, full of prejudice against it, and looking on it as a crime to countenance it in any way; but both professing Christianity under

the cloak of the Romish Church. From each of these classes a thick veil has to be rent away, but very different in quality the one from the other."

Western Mexico.

ENCOURAGING PROSPECTS.

A letter from Messrs. Stephens and Watkins, dated Guadalajara, May 24th, in the *Missionary Herald*, for August, presents a very hopeful view of the ripeness of their field of labor. "To give you some idea," they say, "of the people's thirst for knowledge,—yesterday morning we received a fine assortment of tracts through the kindness of Rev. Mr. Phillips, of Mexico; to-day they are all sold by boys who cry them on the street. One man spoke for a thousand of Jonas King's tract,—'La Iglesia Oriental y la Latina,' wishing to send them through the country. . . .

All these things are strictly forbidden to be read, even on pain of excommunication; yet groups of people may be seen standing around some person reading them, each listening attentively. The boys are also forbidden to sell them on the street, and even maltreated by the priests for doing so; but they do not stop, and the fire spreads. . . . From the pulpit also, people are warned from visiting or speaking with us; but the very violent language used in mentioning Protestants, has been (with but little exception) more in our favor than against us. Only once have we been pelted on the street. One afternoon, as Mr. and Mrs. Watkins and I were returning from a visit, we were attacked by a party of men and boys, who commenced throwing stones, two of which struck Mr. Watkins, confining him to his bed three days. The entire city was indignant at the outrage, and some of the papers said plainly, 'The rascals did it to please their confessors.' It was a bad blow for Catholicism, even if it did hit Mr. Watkins."

SIGNIFICANT ITEMS.

THE *Examiner and Chronicle* thus touches upon "Sectarianism at Ward's Island": "Æsop tells us of some animals that found an exhausted and starving hedgehog, invited him in out of the cold, fed him out of their winter's store, and warmed him back to comfort. After wearing his welcome out, the hosts informed the visitor that as he was comfortable and well fed, he had better leave. Spreading himself to occupy the entire nest, the visitor replied: 'I am very comfortable. If anybody is incommoded they had better leave.' At public cost a building was erected on the Island for public worship. The Catholics took possession of it, and refused admission to all others. This assumption was borne with for a season. A fine chapel was built for public worship in the Tombs. In like manner the Catholics took possession of this. The prisoners were marched up every Sunday, and kept in reverent order by the guards. Protestant worship was held in the gallery. The prisoners were locked in their cells, and the preachers saw no faces. The business of the prison is not suspended during Protestant worship. Men are brought into prison and taken out; and the keepers shout the name of the prisoners wanted during service. Doors clang, bars and gates rattle, fetters clank, to the great annoyance of the preacher.—The prisoners do as they please, while the service goes on. They sleep, read, walk, whistle, shout, talk, and all this in marked contrast to the order required and observed when the Catholics hold service. A change is promised. All parties conducting worship on the Islands are to have access to the public chapels. The Catholics are indignant at this outrage, as they call it, and intend to resist the new order of things. Perhaps the Seventh Regiment will pay a visit to Blackwell's and Ward's Islands, to enforce religious equality in the government buildings among paupers."

Popery and Libraries.—Archbishop Purcell has forbidden the Catholic children of Cincinnati to patronize the Public Library, because of the alleged "immorality" of the books on its shelves. Preserved from the immoral influences of the public schools and Public Library, the next generation of Catholics in Cincinnati ought to reverse the social science statistics that fix four-fifths of the crime and pauperism in these days on that denomination. But this arraignment of the Cincinnati Library, every one of whose books is selected by a careful committee, reminds us of Bishop Barlow's remark that if any one wanted to be sure of good books he should consult the *Index Expurgatorius* prepared at Rome.—*The Christian Adv.*

The Difference.—Roman Catholics in this country have church accommodations for 1,990,514, and Evangelical Protestants for 16,642,183, the difference being eight to one.—*Presbyterian.*

LITERARY NOTICES.

Shoshie, the Hindoo Zenana Teacher. By Miss Harriette G. Brittan, Author of "Kardoo," "Thomas Toomey," and "Scenes of Every-Day Life in Africa." New York: Thomas Whittaker, No. 2 Bible H use. 1873. 222 pages, 16mo.

A year or two ago we took up "Kardoo, the Hindoo Girl," and after reading it

were compelled to confess that we had seen nothing that conveyed so vivid an impression of the hopeless ignorance and deasement of the female sex in India as that little unpretending book. We are glad that Miss Brittan has been encouraged by the exceedingly favorable recep-

tion of "Kardoo" to write another story illustrative of the same general subject. Shoshie is deserving of a place in every Sunday School library in the land, and we hope that it will find its way thither; we warrant that no intelligent boy or girl into whose hands it falls will leave it unread. It is the right kind of Sunday School literature—not sentimental, nor sensational, nor conveying an infinitesimal dose of good doctrine smothered in a great profusion of fiction of questionable tendencies. It will enlighten the children respecting the true character of heathenism. Instead of encouraging a reception of the too wide-spread error that after all it makes little difference what faith a man holds, if only he is sincere in holding it, it will convince them that the conversion of the heathen is an all-important matter, for this life, even if there were no future life to prepare for. In short, Shoshie, like Kardoo, is one of our best *missionary* books.

Winifred; or, "After Many Days." By Lucy Ellen Guernsey, Author of "Irish Amy," "Lady Betty's Governess," etc. New York: Thomas Whittaker. 335 pages, 12mo.

An interesting story, illustrative of the times of James the Second and the Duke of Monmouth's Rebellion. It is not the vicious and profane court, but the truly Christian people who existed in spite of that court, whom the talented author has undertaken to portray. Her standpoint is indicated by a part of one sentence of her preface: "I believe whoever takes the manners of the court as a fair sample of those of the kingdom will make a great mistake—as great as that of certain American writers who talk of a small number of frivolous city ladies, as if they represented the whole body of American women." We must not condemn the author if she has succumbed to the temptation of adding a little to the interest of her portraiture of the times, by giving it towards the close somewhat of the traditional turn of the love story.

Quarterlies, etc.

The *Methodist Quarterly Review*. D. D. Whetton, LL.D., Editor. New York: Nelson & Phillips. \$2.50 per annum.

Contents for July, 1873:—1. Carey's Social Science, by G. M. Steele, D.D. 2. Theodore Parker (Second Article), by Prof. George Prentice. 3. The Temperance Reform, by Rev. J. T. Crane, D.D. 4. The Doctrine of Reprobation, by W. F. W. 5. The Dangerous Classes, and their Treatment, by Rev. J. F. Richmond. 6. Synopsis of the *Quarterlies*. 7. Foreign Religions Intelligence. 8. Foreign Literary Intelligence. 9. Quarterly Book-Table.

We have been favored with a copy of the just published *Alumni Record of Wesleyan University*, Middletown, Conn., a thick octavo of 308 pages, gotten up in a style superior to the "Triennials" of any college with which we are acquainted. Independently of the paper and printing, which are of the best, the record itself is a model of fulness. Some of the biographical sketches—for such they really are—occupy half a page, and cover all the leading events of a busy life. We congratulate the excellent institution of learning at Middletown on the possession of such admirable materials for the future historian.

From Thomas Whittaker, No. 2 Bible House, New York, we have received a copy of *Prayer and Precept for Every Day*, published by the Evangelical Knowledge Society, for which Mr. W. is agent. It consists of thirty-one sheets—one for each day of the month—mounted on a roller, and so adjusted that each one can be kept before the eyes for the day. Every sheet contains a short prayer, and two, three or more appropriate verses of Scripture—the whole printed in the largest and most distinct type. The prayers are taken from the Collects of the Protestant Episcopal Book of Common Prayer, but there is not a petition in which any Christian could object to join heartily.

R E C E I T S

*In behalf of the American and Foreign Christian Union, for the Month ending
31st July, 1873.*

MASSACHUSETTS.

East Boston. E. O. Phinney, in part of
the late T. D. Dyer's bequest.....\$50 00

RHODE ISLAND.

Woonsocket. Bequest of the late Geo.
Law, per Joseph B. Aldrich.....1,000 00

CONNECTICUT.

Middlebury. Cong. Church, per M. De
Forest, Jr., Treas..... 15 00
Central Village. Rev. J. Avery..... 1 00
16 30

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THE CHRISTIAN WORLD.

Vol. 24.

OCTOBER, 1873.

No. 10.

EDITORIAL NOTES.

THE JESUITS IN MEXICO.—A recent judicial decision in Mexico has pronounced the attempted expulsion of the order of Jesus from the republic, by the President's order of May 23d last, an unconstitutional measure. We are not surprised at the result, nor shall we be if the decision should be sustained by the higher Court of Appeal. That the Jesuits and other religious orders acted in defiance of law in persisting in maintaining their organization after the abolition of monasticism by the authority of the nation, is undeniable. Attention having been drawn to the existence of houses where communities of monks and of nuns apparently still lived in secret conformity with the regulations of their respective orders, a simultaneous descent was made upon them by the police in May last, and a large number of their inmates were placed under arrest. Had the government confined itself to the imposition of a moderate punishment, impartial men would have approved of the justice, whatever they might think of the wisdom of the act. For it is undeniable that the evil effects of monasticism and particularly of Jesuitism upon the community constitute a sufficient ground for insisting upon their suppression. At the same time, however, this advantage might be more than compensated by the appearance of persecution which the step would involve. But when the government undertook to banish the members of orders for men, and among them the Jesuits, from the country, it committed an unfortunate mistake, and in fact violated important constitutional provisions. Such, at least, is the view of Judge *Jose A. Buehili* in his decision of July 26th, 1873, which is translated in full in the correspondence of the New-York *Herald*, of August 27th. Without denying the right of the President of the Mexican republic, under the 33d article of the Constitution, to expel foreigners who are pernicious to the public weal and who act in repeated violation of the laws of reform, Judge Buehili maintains that the foreigners in question were, nevertheless, entitled to the guarantees prescribed in the 20th and 21st articles of the same document—to be informed of the nature of the accusation and the name of

the accuser, to be afforded time for answer, to be confronted with the witnesses, to be heard in their own defence, and to be punished only after a judicial investigation. Judge Buehli consequently accords, on the petition of the monks, a decree of protection, or "*amparo*," against the President's order of expulsion of May 23d last. At the same time he declares that "the justice of the Union does not shelter nor protect the said Presbyters against the act of the Governor of the District in ordering their arrest."

It does not appear that the monks have been very rigorously treated, for the judge's own decision informs us that they were at that time "at liberty under bail." Should the decision be sustained, we presume that the expulsion of the monks will be sought in a more orderly way, against which no legal objection can be urged, that is, through the courts of justice.

THE RITUALISTS YET UNSATISFIED.—The surprise awakened by the effrontery of nearly half a thousand ministers in a professedly Protestant Church petitioning for the establishment of an essentially Romish Confessional, having somewhat abated, we were about ready for some fresh movement Rome-ward. And it has come—even before we fully expected it. The call is now made for a *Baldachin*. Lest any of our readers, unskilled in ecclesiology, should be terrified by this strange and uncouth demand—on the principle of "*omne ignotum pro magnifico*"—we hasten to explain, with Webster, that the *Baldachin*, or *Baldacchino*, is simply "a structure in form of a canopy, supported by columns, and often used as a covering to insulated altars." That is all. Then why, it may be asked, has the demand for this architectural ornament aroused the yet uncorrupted part of the Church of England to a clearer sense of the dangers into which their opponents are hurrying their beloved Establishment? Just because under that light and graceful *Baldachin*, so beautiful an object as it rears its lofty head beneath some airy dome, like that of St. Peter's Church at Rome, there is enthroned the doctrine of Transubstantiation—the cardinal error of the Churches which have abandoned the pure truth of the Gospel. And it is because the *Baldachin* has no significance save as a visible emblem of the reverence and adoration due to the wafer on the altar, as the real body and blood of the Lord Jesus Christ, that the Ritualists are now making a strenuous effort to obtain for its erection in their churches that toleration which they have previously secured for other innovations. We may be sure that, having obtained this new concession, they will use their advantage with dexterity to advance to something still further removed from any resemblance to Protestantism.

Meanwhile there is one consoling feature in the case. The bold aggressions of the Ritualists have about convinced the Evangelical party

in the Church of England of two things : that their only safety is in making a determined resistance to those aggressions, and that such a resistance is impracticable without the co-operation of the other branches of the Protestant Church in England and Wales. The Wesleyan Conference just held has been noteworthy for two events of great significance : on the one hand, the appearance for the first time, as we are informed, of a deputation of Nonconformist ministers laden with expressions of good will and sympathy, and, on the other, the receipt of a direct appeal from Lord Shaftesbury, in behalf of the Evangelical portion of the Established Church, for the assistance of the Wesleyans in the conflict with the enemies of their common Protestantism.

THE CONSECRATION OF TWO OLD CATHOLIC BISHOPS took place at Rotterdam, on Monday, the 11th of August, in the presence of an immense concourse of people. One of the new Bishops was Professor *Reinkens*, elected, as was mentioned in the CHRISTIAN WORLD, for August, by the German "Old Catholics." His diocese, we presume, will be as wide as the Empire itself. The other was Dr. *Rinkel*, who now becomes Old Catholic, or Jansenist, Bishop of Haarlem. It had been expected that the Archbishop of Utrecht, the primate of the little episcopal force of three Jansenist prelates in Holland, would officiate ; but, in consequence of his unexpected death, this duty devolved upon the only surviving prelate, the Bishop of Deventer, Dr. Heycamp. In spite of the eclat with which the ceremony was invested, it must be acknowledged that the organization of the "Old Catholic" Church in Germany commenced with few auguries of large success. If we may judge from the attendance of ecclesiastics at the consecration of their first bishop, there is but a small "following," at least among the clergy. Leaving out fourteen Dutch curés, there would appear from the telegraphic despatches to have been present on the occasion only *seven* other settled pastors, and some *forty* clergymen without parishes. This certainly does not look very encouraging for the movement which promised so fair a couple of years ago.

THE WORSHIP OF THE "SACRED HEART."—If the recent sudden outburst of that strange devotion to the "Sacred Heart of Jesus" were likely to have the effect of detracting from the idolatrous worship addressed to the Virgin Mary, the world would at least be inclined to judge leniently of the new enthusiasm. True even then there would be a gross materialistic element in the devotion. The heart of Jesus, morally speaking, is nothing else than his divine and amazing love,—that love which brought him down from heaven to suffer and die in behalf of lost sinners. That love is an attribute—the crowning attribute of his ineffable perfections, but we cannot make it the object of our worship. It is not the *love* of the Son of God, but the *loving* Son of God who claims, and

will for all time receive the grateful homage of an adoring Church. The moment we attempt to discriminate between the *heart* and the *Saviour*, that moment we suffer ourselves to become befogged by a worse than profitless refinement. A sensible emblem of a bleeding human heart takes the place of the image of the exalted Redeemer. At the very least, we confine our thoughts to the state of humiliation of the suffering God Man, and forget the glories of the triumphant King.

But unfortunately the worship of the "Sacred Heart" does not appear to be accompanied by any diminution in that worship of the Virgin Mary which constitutes one of the most fearful of the errors of the Romish Church. We beg our readers to consider with attention some sentences from an article in the *Messenger of the Sacred Heart*, copied with evident approval in the *Catholic Review*, of August 9th, 1873. The writer regards it as an evident token of promise of regeneration for guilty but repentant France, that her people are "all hastening to that fountain of life which the Saviour opened in their midst, when he chose an humble town in France [Paray-le-Monial] to spread thence, over the world, that blessed devotion which, like a fertile river, waters to-day the most distant lands." To this glorious event he quotes as applicable the words of the prophet Zechariah (xii. 10 and xiii. 1) : "They shall look upon me whom they have pierced," "I will pour upon the inhabitants of Jerusalem the spirit of grace and of supplications," and "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem." The nation, the writer proceeds to say, has given itself up entirely to the movement. Numberless pilgrims have set out, to beg the mercy of heaven at all the shrines where it has miraculously showed itself. Taking it for granted that these all reported wonders, as is notorious, centre about the worship of the Virgin, the writer seems to regard the diversion of that worship to the Heart of her divine Son, as *the result of a distinct volition of her own*—we had almost called it an act of abnegation on her part! Can there be a more frightful height of blasphemy than in these words which distinctly place the mother of Christ—the "Queen of Heaven," as she is styled—above Christ himself, and make her ordain the greatest events in the kingdom of grace? "Mary has answered these supplications by prodigies, which go on increasing in number and splendor as the prayers grow more general and more fervent. *At present, the Queen of Heaven seems to desire that her son should gloriously crown this work of salvation. Messenger of grace, as she is, mediatrix between men and Jesus, she sends them now to this sovereign Mediator*, to receive from him the grace of definitive reconciliation. The national pilgrimage to the sanctuary of the Heart of Jesus will be a decisive effort of repentance and confidence : it must obtain a realization of those hopes which La Salette, Lourdes and Pontmain have warranted."

Afar from France, as we are, the writer tells us, we cannot take part

in these glad demonstrations ; but he urges upon all a mental participation in the worship. And in a form of devotion which he appends as appropriate for the entire month of August, and which closes with a petition for the Pope's protection, he inserts this prayer :—" Divine Heart of Jesus, I offer to thee *through the Immaculate heart of Mary*, all my prayers, actions and sufferings of this day, in union with all the intentions for which thou dost constantly immolate thyself on our altars."

NEW SAINTS TO BE ADDED TO THE CALENDAR.—The Roman Catholic papers inform us that two new names are likely to be added to the calendar of saints, if indeed they do not receive that honor before these lines appear in print. In the case of the "venerable Père de la Salle," the preliminary steps for canonization, or, to speak more correctly, beatification, have already been taken in the presence of the Pope (July 10) and at the order of the latter the ceremony of the exposition of the Sacrament began at once in the Church of San Luigi de 'Francesi, Père de la Salle having been a Frenchman by birth. The ceremony is to be kept up during the formal investigation of the candidate's claims to sanctity—an investigation which, we are kindly informed, everything indicates "will be short and eminently satisfactory." It is well known that so heavy are the expenses of a "beatification," or canonization, chiefly in the form of fees allowed by usage to various officials and "congregations," that \$100,000 is regarded as a moderate allowance, and the fate of the claimant depends more or less upon the length of the purse of his supporters. As the Père de la Salle was the founder of the "Christian Brothers," an order that is rapidly engrossing all the duty of public instruction, there is no likelihood of a failure in the present instance. We cannot speak so confidently of the prospects of the second aspirant, one "venerable Gaspard del Bufalo," a Roman priest, said to be noted for his apostolic zeal and charity.

TWO COMPANION PICTURES.—AN INSTRUCTIVE PARALLEL.—Harper's Weekly has lately done effective service in the cause of American Protestantism and of liberty by bringing into popular notice the debasing superstitions and the arrogant encroachments of Rome. In its issue for August 23rd, it presented on opposite pages two admirably executed wood engravings, worthy of preservation as artistic productions, but still more so as furnishing one of the many parallels between paganism and the semi-pagan Church of Rome. One is a scene in a Chinese Joss-house or temple at San Francisco. Before the highly decorated shrine of an idol, a Chinese gorgeously dressed is offering up to his deity the prayers of himself or others written upon slips of paper. These he has lighted, supposing that as they are dissipated in smoke the petitions ascend into the ears of the god whom they are meant to propitiate. The

other is a view of the grand altar in a Romish church in South America. For some days a strong box secured by lock and key has been fastened to the altar, and devotees—chiefly women—have been inserting through a slit in the top their letters addressed to the Virgin Mary. Although no postage is required, it is well understood that the letter that is dropped into the “Virgin’s Letter-Box”—*El Buzon de la Virgen*—accompanied by a handsome sum (rarely less than a silver dollar) will be far more certain to reach its destination and to be answered through the Confessional. Once a month, their contents having doubtless been carefully scanned meantime by the priests, the letters are publicly emptied out of the Letter-Box upon a salver, and *burned* before the image of the Virgin. This ceremony the artist has graphically portrayed. To render the act more solemn and to impress upon the prostrate worshipers the conviction that their prayers ascend with the flames heavenward, the priest is arrayed in his rich vestments, and kindles the letters with a consecrated taper, while the attendant ecclesiastics ring the bell that is wont to announce the elevation of the host, and fill the air with incense from the holy censer.

THE ENGLISH PILGRIMS.—On Monday, September 1st, six hundred Pilgrims listened to a discourse delivered by the Archbishop of Westminster, Monsig. Manning, and the next day they started from London for the now celebrated shrine of Paray-le-Monial. The preparation notes of the pilgrimage had been sounding for some weeks before the cable announcement of its actual commencement, but the world in general heard them with some incredulity. There was something so strange and incongruous in the idea of an exodus of religious devotees like those which, six or seven hundred years ago, used to set out to visit the Holy Places through the midst of countless dangers from the elements and from the infidel, that men almost rubbed their eyes to see if they were not dreaming and this were the nineteenth century after all. But, paradoxical as the scheme was, it has actually been executed. The way seems to have been paved by a minor pilgrimage within the bounds of England itself. About the beginning of July a number of Roman Catholic priests and ayemen went with solemn rites to visit the shrine of Saint Thomas a’ Becket, a “saint” whose chief claim to canonization and present popularity lies in the circumstance that he lost his life in consequence of matchless insolence and insubordination to his sovereign, king Henry II. It was a somewhat untoward circumstance that the saint’s shrine is situated in the Protestant Cathedral of Canterbury, before the Reformation a Romish edifice and a’Becket’s See. But, according to the statement of Mr. Whalley in the House of Commons, the dignitaries of Canterbury were wonderfully liberal, and “a Jesuit priest, the Rev. A. Christie, was permitted to have the exclusive use of Canterbury Cathedral for an hour,



while lecturing in praise of deceased abbots and monks, and in derogation of the principles of the Reformation."

We shall not be astonished to hear that the greater pilgrimage which has just now taken place is only the first of a series of similar demonstrations. And yet we are convinced that they will do little or nothing to advance the influence of Rome either in England or elsewhere. They are too artificial, too mechanical, too political. They have no apparent substratum in a strong unwavering faith. The very miracles and wonderful apparitions which seem to lend them strength can scarcely prove anything but their greatest element of weakness. The wily organizers of the movement have made a perilous venture in appealing so daringly to the visible interpositions of the Almighty in its behalf; and when their trickery is exposed—as it cannot fail to be—we greatly fear lest in place of the boasted increase of "faith" of which we have heard so much lately, there will be found only a fearful growth of a deep-seated and well nigh irremediable infidelity.

CHURCH AND STATE IN NEUCHÂTEL.—An interesting fact was brought out in the speech of Prof. Godet of Neuchâtel at the Anniversary of the Société Evangelique de Geneve, held on the 19th of June. It was that the Grand Council of the Canton of Neuchâtel, having received a petition signed by 600 persons in favor of the separation of Church and State, had, on the previous day, voted to submit the question to the people for decision. We have seen no reference to this important event elsewhere, nor have we, up to the time of writing this, learned the result of the popular ballot. As the union of Church and State, whether the State be professedly Protestant or Romish, has always been disastrous to vital religion, we rejoice that its repeal seems to be gradually drawing nearer in all the lands of Christendom.

ROMANISM IN NEW MEXICO.—When we desire to know a man's true character, we endeavor to find out what kind of a man he shows himself to be in his own home; for we are well assured that we shall get the clearest insight into his real dispositions not when he is endeavoring to make a favorable impression upon his associates, but at those times when he is free from the restraints of conventional life. It is precisely so with the Roman Catholic Church. In the United States it is generally circumspect. It hides its peculiarities, and with the same breath with which it utters the boast of its unchangeableness, it arrogates to itself intelligence, an abhorrence of superstition and a hearty love of liberty. We must go therefore to those places where it is free from the fears that here restrain it, in order to form a correct estimate of what that Church is and what it can make of its votaries. We are not, however, forced to go very far. We need only to cross our northern frontier into Canada,

or, still better, without leaving our own soil, to look in upon the territories wrested from the Mexican Republic at the close of our war with her. A few months ago we favored our readers with some extracts from the observations of a traveler in New Mexico respecting the heathen rites and superstitions which still flourish among the Indians after whole centuries of unobstructed Papal instruction. We now lay before them a scarcely less interesting account of the barbarous and impious practices observed in the same territory as late as during Lent of the present year. It is contained in a communication clipped from a New Mexican paper and forwarded in a letter (May 3d, 1875) of Rev. John C. Fitnam, Episcopal Missionary at Trinidad, Colorado Territory. We take it from the *Register* of the American Church Missionary Society.

"THE PENITENTES OF NEW MEXICO."—Mr. Editor: I have heard much about the "Penitentes of New Mexico," and I desired to see with my own eyes if there were human beings living so close to civilization who, during the forty days of Lent, were as heathenish as had been reported. So on last Wednesday (to-day two weeks ago), at a town of about three hundred inhabitants, lying about twenty-five miles west of Elizabethtown, my attention was called to a gang of men just across the river, who were doing penance by carrying heavy wooden crosses, and whipping themselves. There were about forty in all; some were stripped to their drawers, except a cloth that covered their head to keep from being recognized. They were slowly walking along, and as the morning sun shone on their bare, bloody backs, I could see the blood run to their feet. It was too much to witness long, and I turned away sickened by the horrible sight. I soon was called to look upon a scene even worse than the one already mentioned. I saw a stout Mexican bearing a heavy cross upon his galled shoulders, and slowly walking along, his two attendants, one on each side, whipping him at every step with flat braided whips made from Mexican soap weed. I expected to see him sink under his load when he came to the foot of a hill, but he was assisted to the top by comrades, and the whipping kept up. He staggered along close to the large church, when he gave out and fell to the ground with the cross upon him. Being unable to endure more, he was raised to his feet with arms extended out on each side by lashing them tightly to a stick which crossed his shoulders. This kind of cruelty was continued during the day, even small boys coming in for their share of it.

At night I was invited to attend a meeting held in a large church, where they were to *drive out the devil*, as they call it. The procession entered the door, all keeping time with their feet, muttering prayers and singing. Then the order is given to "drive out the devil." I must say that if he were in the house and heard what now makes me shudder to think of, he would have immediately left the house and had nothing more to do with his relatives again. These hideous noises were kept up for a long time—such as blowing horns, beating drums, kicking boxes and boards, slapping hands, stamping of feet, and a rattling machine, which of itself was enough to have scared any ordinary devil out of his wits. This ended the performance for that day, and will give a slight idea of the doings of a set of religious fanatics who are scattered throughout Old and New Mexico. *They are a secret organization, and do much in their houses for assembling that is never known to the public, and number their thousands.* F. D.

THE "TRUE CATHOLIC."—We elsewhere reprint from the London *True Catholic* (published by the Religious Tract Society), for August, a short but interesting sketch of "the Worship of Joseph in Italy." In doing so we return the compliment of the *True Catholic* which in the same issue inserts two of the Editorials of our July number (on "Religious Liberty in Guatemala" and "The Bishop of Pernambuco and the Free Masons"), as well as a paragraph or two from our original *Missionary Intelligence*. We regret that a periodical conducted with great courtesy of manner and catholicity of spirit, and always full of sound and trustworthy reading, should have failed in all these cases to give us due credit. We cannot but ascribe the omission to involuntary oversight.



The Coming Conference of the Evangelical Alliance.

BEFORE the publication of our next number the great Conference of the Evangelical Alliance in the city of New-York will have held its sessions and adjourned. We need not say to any of our readers that this convocation of delegates from all parts of the world has been looked forward to with the most intense interest; nor that brilliant anticipations are entertained by many who to a warm Christian faith unite a longing for the advent of the day when all who love the Lord Jesus in truth shall exhibit to the world the tokens of their substantial oneness in Him. If ever a convention of believers was heralded by fervent and unceasing prayers for its success, we believe that it has been the New-York Conference of the Evangelical Alliance.

Nor are the expectations founded upon this gathering unwarranted by the experience of the past. It was a bold conception of the lamented Rev. Dr. Schmucker and others which, taken up across the Atlantic, found its first partial realization in the Conference of London in the summer of the year 1846—the Constituent Assembly, so to speak, of this cosmopolitan body. If, in laying down the chief articles of a common faith and rules for mutual protection, some mistakes were made by this first Conference, it was only another proof that the best of men, whether acting in a private or in a public capacity, are fallible in their judgments. So far as obtaining the hearty co-operation of American Christians was concerned, it was unfortunate that a discussion of the slavery issue was introduced into this initial meeting. For this discussion entailed upon the American Branch of the Alliance years of languor, and reduced the representation from the United States to the Conference at London in 1851 to the smallest numerical proportions—a circumstance in such striking contrast with the full attendance, five years earlier, that the Rev. Robert Baird, D.D., one of the first two Secretaries of the *AMERICAN AND FOREIGN CHRISTIAN UNION*, felt constrained to explain the reasons for

the comparative failure of the Alliance in this country in an eloquent address which elicited the admiration and obtained the cordial endorsement of all the Americans then sojourning in London, of whatever religious or political proclivities. Yet even with these drawbacks the early Conferences did great good, especially in those countries where there was most need of something to bring together the members of different Protestant denominations. Still wider was the influence of the successive Conferences held on the Continent—at Paris, Berlin, Geneva, Amsterdam. Old bones of contention were either forgotten or removed by the interposition of Divine Providence. The curse of slavery, in particular, was blotted out from the American political system, while, in the Eastern hemisphere, the popular mind became more and more inclined to admit that the union of Church and State is a curse, instead of a blessing, to both. From the intercourse for which the Conferences afforded opportunities and which they promoted, Lutherans and Calvinists, Prelatists and Presbyterians, learned to subordinate their individual differences to their essential unity, and without forgetting the designations that characterized their separate existences, to make their great boast that they were in common *Christians*. The advent of so large a body of men united in a firm and positive faith in a supernatural revelation has been of inestimable advantage to the Protestants of Germany, of France, of Switzerland, of Holland, as well as to those of neighboring lands, who have been sorely tried by the rationalism and infidel tendencies they find all around them. Nor has the influence which God has permitted the Alliance to exert in securing *religious liberty* been the least of the many benefits it has conferred upon the world. That influence has been put forth without partiality and with marked success, whether in behalf of persecuted Roman Catholics and Baptists in Scandinavian countries, of Lutherans in the Baltic provinces of the Russian Empire, or of all denominations of Christians in the dominions of the Mikado of Japan and the Shah of Persia.

It is, therefore, with peculiar satisfaction and with ardent prayer that we greet the advent of the first World's Conference of the Evangelical Alliance on American soil. The fact that it has been deferred for three years by the sad occurrence of the Franco-Prussian war, has, we hope, rather whetted than dulled the edge of our anticipations. To the foreign delegation the Conference will be doubly satisfactory as the visible mark of the complete restoration of good feeling between the estranged brethren of France and Germany. While to the American Churches we hope and pray that it may furnish a powerful stimulus to the cultivation of a purer and deeper piety—a piety which finds expression *through* forms and organizations but does not rest content *in* them, and seeks the subjection of the whole world not to any particular Church but to JESUS CHRIST, the Head and Lord of the Church Universal. So kindred, or

rather identical, have been the views of the founders and promoters of the Evangelical Alliance, and those upon which the AMERICAN AND FOREIGN CHRISTIAN UNION was formed—in part by the same noble men—that the Directors and Members of this Society, themselves representatives of all the Evangelical Churches in the United States, cannot be the last to extend to the Foreign Brethren the hand of hearty sympathy and co-operation.

We regret that the elaboration of the details of the programme of the Conference has not yet advanced so far as to enable us to lay it before our readers. In case it should not be completed before the time at which we are obliged to go to press, we shall have to content ourselves with referring to the announcements that will appear later in the religious and secular journals. Meantime we cheerfully insert some of the regulations which the officers of the Alliance have laid down :—

“The Conference will convene at the Young Men’s Christian Association Hall (corner of Fourth Avenue and Twenty-Third Street, New York), on Thursday Evening, October 2d, and will continue its session ten days, closing with a farewell service at the Academy of Music, on Sunday Evening, October 12th.

“The Conference will be composed of duly commissioned delegates from the various Branches of the Alliance throughout the world. Such delegates will be entitled, as members of the Conference, to take part in the discussions that follow the reading of the papers.

“As the object of the Conference is a comparison of views and free discussion rather than legislation, it is understood that resolutions committing the Conference to special measures will not be entertained.

“The Conference, during the day, will be divided into three or four sections, according to language (English, German, French), and topic. The sections will meet in the morning and afternoon, in the Young Men’s Christian Association Building (corner of 23d Street and Fourth Avenue), and in adjoining churches.

“Devotional meetings of all sections will be held every morning, from nine to ten o’clock, in the Madison Square Church (Dr. Adams’), after which the members will proceed to the places assigned for the sectional meetings.

“Popular meetings of all sections will be held in the Academy of Music on both Sunday evenings, and in two of the up-town Churches on Tuesday and Thursday evenings of the second week. A French meeting will be held on Monday evening, and a German meeting on the second Friday evening, both in the Association Hall.—A public meeting will be held on Wednesday evening in the Academy of Music, in Brooklyn.

“In addition to seats reserved for the members of the Conference, a limited number of season tickets, transferable, will be sold at \$10 each, admitting the holders to reserved seats at all of the business, popular and social meetings of the Conference, and to the daily lunch.”

The Papal Riot at Antigonish.

THE attack made, on the 10th of July, 1863, upon Rev. Mr. Chiniquy, in the Presbyterian Church at Antigonish, presents some features of more than ordinary importance, as showing the spirit of Roman Catholicism in the New World to be different in nothing from that which the same religious system has for centuries exhibited in the Old.

Antigonish is a small town in Nova Scotia, distant a little over one hundred miles to the north-east of Halifax. There is a small Protestant population, but the great mass of the inhabitants of the town, as well as of the adjoining country, belong to the most bigoted class of Roman Catholics. It was here that Rev. Mr. Chiniquy undertook to lecture a few weeks ago on the nature of the religion of which he was once not only a professed adherent but even a priest. Mr. Chiniquy has been so long before the public both of Canada and of the United States that all are familiar with his mode of discussion. Always characterized by great vigor and earnestness, it may occasionally offend the taste of those who have been accustomed to a more quiet sort of discussion. But the people in general, and particularly those of our Western States, in one of which Mr. Chiniquy planted a flourishing colony of converted French Canadians, more than a decade of years ago, listen to his stirring appeals with interest and attention. On the other hand, of the advocates of Protestantism, no one is more cordially hated by the priests than is Mr. Chiniquy. We need not, however, to approve of his course in all points before expressing our reprobation of the treatment he received at Antigonish.

A correspondent of the *British American Presbyterian*, who signs himself A. C. G., and who was present, well remarks by way of preface to his account:—"Some years ago a temperance lecturer went through many of the States accompanied by a drunkard who at certain points in the lecture was brought upon the platform to illustrate what the speaker had been saying as to the demoralizing effects of the alcoholic traffic.—Thus it frequently happens that wherever Rev. Mr. Chiniquy lectures, Roman Catholics themselves will volunteer to assist him demonstrate the correctness of all his exposures, by practically illustrating the debasing influence of their religion."

The facts of the case are briefly these: It had been announced that Mr. Chiniquy would lecture in the Presbyterian Church on the evening above named, and he had an audience composed apparently in great part of Protestants. Before the conclusion of his remarks so large a body of Roman Catholics entered that they seemed to have taken complete possession of the building. They at once began to interrupt the speaker with loud and unseemly noise; presently some of them went

out and rang the bell of the Church, and their fellows, upon this as a signal, sprang to their feet, and with a cry of fire rushed *en masse* to the street. As even this disorder failed to silence the imperturbable speaker or to break up the meeting, the rioters returned to take still fuller possession of the Church, and proceeded to ring both the Church bell and the bell of the Protestant School-house.

The scene that ensued upon the close of the lecture is best described in the words of the Antigonish correspondent :—

“ When the meeting was dismissed the Roman Catholics filled up the porch, crowded in front of the door, refusing to disperse, though requested to do so, and waiting for Mr. Chiniquy, who on coming out of the church accompanied by the pastor, Rev. Mr. Goodfellow, and a few others, was pelted with eggs, brickbats and stones, the arguments with which Romanists usually vindicate the divine character of their creed. This was continued with increasing violence until the pursued party took refuge in the house of Mr. Alexander Cameron, where they were besieged, and where Mr. Chiniquy was compelled to remain all night—the mob keeping close guard until near daylight, assaulting the door, breaking windows, throwing stones even at ladies as they were entering the house, yelling like fiends, and threatening that, if Mr. Chiniquy did not come out, they would break in and drag him out. Fortunately, however, they were restrained by their own cowardice from doing any further injury than had been already done. On the street between the church and Mr. Cameron’s house where, in addition to the above mentioned weapons, axe-handles were used, an elderly lady had her ankle severely injured with a large stone, an inoffensive old man was knocked down, and Rev. Mr. Goodfellow was struck four or five times, one stone cutting him severely on the head. Mr. Chiniquy, though the chief object of their malice and frequently aimed at, received only one blow which did him much injury. Where, it may be asked, were the constables of the town, magistrates, etc.? As for constables, there are only two, and one is said to have tried to do his duty, but was quickly walked aside and told to keep quiet, the other was amongst the foremost in inciting the mob to violence. As for magistrates, one at least was among the rioters and made himself conspicuous as an abettor, waiting and watching for Mr. Chiniquy until near daylight. Lawyers and lawyers’ clerks formed a part of the mob. And hear it, ye gods of Ottawa! A member of the Dominion Cabinet, minister of Militia, and Judge in prospect, was standing by on the out-skirts of the crowd and calmly surveying this outrageous violation of that Law he has already sworn to uphold, and which, as Judge, in this Province, he expects soon to be called upon to administer. And what about the priest? His house is close to the scene of the riot, he was known to be at home ; and though one word from him would have dispersed his obedient

dupes, yet that word was not spoken, but he quietly looked on and manifested no desire to suppress the lawless conduct of his spiritual children. Even fair ladies, as usually gentle, exhibited their feminine tenderness and the benign influence of their holy religion on their Christian hearts, by clamoring for Mr. Chiniquy's blood! One woman, while in the church, blew a whistle, and then shouted 'At him, boys!' Another expressed a wish to have Mr. Chiniquy's head that she might crush it under her feet. One woman shouted, 'Hang him, boys,' and another said if she had poison she would poison all the Protestants like so many rats! While others declared that, if the country Catholics were in town, every Protestant in Antigonish would be dead before morning. What do you think of that, ye so-called Protestants who fancy Roman Catholics are not now so bloodthirsty as they were on the evening of the 24th of August, 1572, when seventy thousand Protestants were surprised and murdered in France? Be it understood that those expressions were made use of by women who were considered to be the most respectable among their own people. A religion which affects women in this way, proves its 'pedigree.' Wild beasts are bolder in the dark than in daylight. The mob reassembled the following night, and marched through the streets, ringing bells, carrying lighted torches, and the effigy of Rev. Messrs. Chiniquy and Goodfellow, which they burned at the church door. This procession, consisting of some two or three hundreds, was composed in part of the most respectable papists in town, such as lawyers, lawyers' clerks, merchants and magistrates, the latter, however, following the torches at such a distance as, they thought, would conceal them from observation, while the priest, it is said, sat in his door-way, quietly contemplating the edifying spectacle, and no doubt perfectly satisfied that such an imposing ceremony was quite sufficient to vindicate his religion and counteract any tendency to apostatize, which Mr. Chiniquy's pungent addresses may have produced."

A Bid for the Job of Educating the State.

[From the New-York *Evangelist*.]

SINCE 1853 there has been an annual Convocation of the Regents of the University of this State—acting in the public behalf with respect to the higher educational interests of the State—to which representatives of Colleges, Academies, and Normal Schools have been invited. The meetings have often been instructive and profitable, and the Roman Catholics have had for years from all their institutions a single, and but a single representative, Father Dealy, a Jesuit of St. Francis Xavier's College. What he is there for, when his principles are in avowed oppo-

sition to the policy of the State, is best known to himself or those for whom he appears. He is treated, however, as he should be, with courtesy, and at the late Convocation read a paper, to many of the platitudes of which no sensible man could object, but in the special application of which the Regents might well say, "Othello's occupation is gone."

Father Dealy said that "the interest now taken in the subject of education ought to unite all classes of Christians." Of course it ought.—But who, according to Father Dealy, *are* Christians? If his answer should include "heretics," on what terms would Roman Catholics recognize their brother Christians, and unite with them? Would they yield one iota to the views of Protestants, or make a single concession to Protestant teaching? If he should call on Father Renaud to answer for him—out of modesty or caution—we should be told that Roman Catholic parents would rather see their children exposed to all the dangers of being abandoned in the streets of New-York, to be sunk in the slums of squalidness and vice, than cross the threshold of a Protestant church, or even a Protestant school! The latter might indeed save them from the prison or the gallows, but it would save their bodies at the risk of ruin to their souls. Verily it may be said that fire and water should co-operate, but it will not be till the water puts out the fire, or the fire turns the water to steam.

But Father Dealy seemed disposed to concede that Protestants were Christians after all. He had an object in it. It paved his way to an argument for "dogmatic Christian teaching." All Christian parents wanted their children to be orthodox, according to the standard of their own faith. To Protestants it was not so very important, because "Protestantism is only a religion of inquiry," and it mattered little if they sent their children where no religion was taught. But there was another body of Christians "who hold to a living authority, and who receive the decisions of that authority, and object to education separated from religion." To justify this view Father Dealy proceeded to show that secular education by the State made men infidels. It fostered materialism, skepticism, indifferentism. He quoted high Episcopal authority to show that there was "just no religion at all in education as carried on in the United States." The reading of the Bible really amounted to nothing. A distinguished Prussian once remarked to an American Bishop, "I came to your country to study its geography, its laws, and its institutions, and I find 2000 religions and nobody believing in a God." Here was the cause of crime and immorality among the rising generation. "The tendency of the day was an excess of education for the masses, which is always detrimental," a sentence which has a ring of Spanish or Romish Conservatism in it, reminding one of the Pope's denunciations of the Printing Press and Bible Societies. Our present system of education Father Dealy pronounced "a failure."

The State had *no right* to undertake the education of any class of Christians.

It is stated that this paper was subjected to "a severe overhauling." This doubtless was expected, and was what Father Dealy probably desired. But on his own principles he should have declined to participate in the deliberations of a body which acts as the organ of a State that *does attempt to educate all classes* of Christians, without asking one single question about their creed. But he did take part in those deliberations, and presented views, the logical inference from which is not far to seek. *Only one* body of Christians was fit to be entrusted with the business of education. *Only one* was governed by a living authority ; *only one* had any religion that was not a religion of inquiry. Of course they were to do the work of education for which Protestants and free-thinkers were utterly disqualified, and the State, asking no questions, was to employ and pay them.

No, Father Dealy, we are not "free-thinkers," we claim the benefit of your concession that we are CHRISTIANS, and we object. Italy and Spain have been under your culture, and we do not admire the results of your experiments. We do not believe that any modern State that is not infatuated enough to commit suicide, is prepared to call in your brother Jesuits to help bring its people under the yoke of Encyclicals and Vatican Councils. It might better demit its independence at once, and not go through the mockery of pretending to have any functions left to discharge. We agree with you that the State cannot teach religion. It is not its business ; but it *is* its business to *protect itself*, and see that its subjects are qualified to be citizens. For their religion it must depend on those whose duty it is to look after it. Neither is a State "godless" when parents and pastors and churches do the work that God has entrusted to them. Nor if a State sees fit to say to its children, We will not deny you access to the English Bible, the noblest classic in our English tongue—is it to be denounced as patronizing sectarian education.

[From the London True Catholic.]

The Worship of Joseph in Italy.

ROME is fatally obliged to furnish fresh food for the misdirected religious feelings, for the superstition of her children ; and she has ever been ready to do so. Her theory of development is most convenient for this. She has gradually exalted Mary as high as she possibly can ;—Mary's immaculate conception, her giving her Son for sinners, her assumption, her intercession, are distinctly taught ; so that even her sympathizing friends in another church have been forced to acknowledge that Mariolatry exists. But do they not overlook the fact that there is

reason for supposing that, if they start from the same point as Rome and keep up sympathy with her, they will gradually slide into the same errors? The idolatry of the Church of Rome is becoming more and more gross and patent; it is now passing through a new phase. Pius IX seems determined to be the father, or at least the introducer, of the most blasphemous errors. We have all heard of his proclamations of the dogma of the immaculate conception, and of his own infallibility, and now all the cry is, "*Ite ad Josephum!*" ("Go to Joseph"). Years ago these words might have been read over a *prie-Dieu* in the Papal departments, but now is the time for a new exhibition of the infallible wisdom of the great source of religious truth on earth! On visiting one of the schools opened by French Sisters of Charity in Naples, this is what we have seen over the three entrance doors: over the centre and main door a statue of the Virgin, with the words below, "*Je suis la protectrice de cet asile*" ("I am the protectress of this asylum"); over another a statue of St. Vincent de Paul, and the words below, "*Je suis le protecteur de l'orphelin*" ("I am the protector of the orphan"); over a third a statue of St. Joseph, and the words below, "*Je suis le protecteur de l'enfance*" ("I am the protector of infancy"). The exaltation of Joseph is the order of the day. "Go unto Joseph," were Pharaoh's words, and we will simply let our readers know what use they are being put to by the friends of so-called "Catholic truth." On the 19th of March last the faithful of Leghorn were treated to the following assertions: "St. Joseph was the coadjutor of God in the incarnation of the Divine Word." Further, "Joseph was the counsellor of God." Then, citing Isaiah to his tribunal, the Lenten preacher said, "Come, Isaiah, who said, Who will be the counsellor of God? We will answer you; St. Joseph has been so." "The Sovereign Pontiff was right," he exclaimed, "when by his infallible authority he decreed the elevation of St. Joseph to the office of Patron of the [Roman] Catholic Church, for he has always been her guardian and defender, the protector of the Christian Church from its origin. It was in the house of Joseph, composed of that holy family—Jesus, Joseph, and Mary, *true Trinity on earth*—that the Church was born. As Pharaoh elevated the son of Jacob to the highest dignity in his kingdom by a decree which commanded all the Egyptians, 'Go unto Joseph,' so God the King Eternal has raised Joseph to the highest dignity in the kingdom of His Church, creating him her patron and defender; whilst Jesus Christ, His Son, is the pillar and ground of the truth. St. Joseph was prefigured in the pillar of fire and the pillar of cloud." The veil of the Temple, which hid from the eyes of the faithful the most holy place, is also, according to the Lenten preacher, a type of Joseph. He further stated that Joseph was, like Mary, taken up to heaven, body and soul. "Hence the devout who have recourse to his intercession and that of Mary are more than certain that they possess

at the throne of grace a patron in St. Joseph and an advocate in Mary, who do not pray to, but command their Son Jesus. St. Joseph co-operated in the councils of God for the mystery of the incarnation and the carrying out of the sacrifice of Jesus Christ on Golgotha." The anxious soul cries, "What must I do to be saved?" and the Church with which union is being sought by many in England, answers in Italy, not of course in England, "*Ite ad Josephum*" ("Go unto Joseph").

The Influence of Protestantism upon Liberty.

BY PROFESSOR GEORGE P. FISHER, D. D.

[We redeem the promise made to our readers in a previous number, by giving them the following extract from Professor Fisher's admirable *History of the Reformation*, recently published by Scribner, Armstrong & Co., pp. 513-9.—Editor CHRISTIAN WORLD.]

THE influence of Protestantism upon civil and religious liberty is one point of importance in the present inquiry. Since Protestantism involves an assertion of the rights of the individual in the most momentous of all concerns, we should expect that its effect would be generally favorable to liberty. In considering this question, it is proper to glance at the political consequences of the Reformation.*

POLITICAL EFFECTS OF THE REFORMATION.—THE FIRST PERIOD.

The first period after the beginning of the Reformation (1517-1556) is marked by the rivalry of Francis I and Charles V. Neither espoused the Protestant cause; but their mutual enmity left it room to exist and to develop its strength. Notwithstanding the religious division, a new energy and vitality were infused into the constituent parts of the German Empire.

THE SECOND PERIOD.

The second period (1556-1603) is signalized by the revolt of the Netherlands. France, a kingdom divided against itself, was reduced to a subordinate position. Spain and England were now the contending powers; the Protestant interest in Europe being led by Elizabeth, and the Catholic interest being marshalled under Philip II. Elizabeth herself was jealous of her prerogative and had no love for popular rights; but the Protestant party was, nevertheless, identified with the cause of liberty, and the Roman Catholic party with political absolutism. She was obliged, for her own safety, to give aid to the insurgents in the Netherlands and in Scotland. During her long reign, in England itself, under the inspiring influence of Protestantism, there was an agitation of constitutional questions, which augured well for the future. The

* Heeren, *Historical Treatises*, Oxford, 1836. The chronological divisions of Heeren are followed above.

great Protestant commercial Republic of Holland arose, as it were, out of the sea.

THE THIRD PERIOD.

In the third period (1603-1640) France under Henry IV regains its natural position in Europe, but loses it by his untimely death. England, on the contrary, under the Stuarts, with their reactionary ecclesiasticism and subserviency to Spain, sacrifices in part her political influence. It is the era of the Thirty Years' War ; at first a civil war of Austria against Bohemia ; then acquiring wider dimensions by the conquest of the Palatinate ; and finally, upon the renewal of the contest between Spain and the Netherlands in 1621, interesting all Europe. The restored co-operation and religious sympathy of Austria and Spain, involved peril not only for Protestantism, but for the balance of power in Europe, which was now an object of pursuit. France, resuming its position under the guidance of Richelieu, joined hands with Sweden in lending support to the German Protestants. Sweden, by the part which it took in this great war, and by the treaty which followed it, acquired a political standing which it had not before possessed. By this war, the northern powers were brought into connection with the rest of Europe, so that Europe, for the first time, formed one political system.* The treaty of Westphalia is the monument of this event. It established a balance of power and terms of peace between the religious parties in Germany.

THE FOURTH PERIOD.

During the fourth period (1648-1702) Louis XIV appears as the champion of absolutism, and William III comes forward as the leader of Protestantism and of the cause of liberty. Under his auspices, constitutional freedom is finally established in England. Prussia, which began its political career at the Reformation, rose in importance under "the Great Elector" (1640-1688), and at length took the place of Sweden, as the first of the northern powers.

WHAT PROTESTANTISM DID FOR LIBERTY IN EUROPE.

It was in the seventeenth century, during the reign of the Stuarts, that the English colonies in North America were planted, and the foundations were laid for the future Republic of the United States. Without the victory of constitutional liberty in England, and without the political example of Holland, the North American Republic could not have arisen.—Among the political effects of the Reformation, must be reckoned the upbuilding of Sweden and of Prussia. But when we are inquiring into the influence of Protestantism upon political liberty, it can be said with truth that the Reformation made the free Netherlands ; the Reformation made free England, or was an essential agent in this work ; the Reformation made the free Republic of America.

* Heeren, p. 88.

IN THE UNITED STATES.

"The greatest part of British America," says De Tocqueville, "was peopled by men who, after having shaken off the authority of the Pope, acknowledged no other religious supremacy. They brought with them into the New World a form of Christianity, which I cannot better describe than by styling it a democratic and republican religion. This contributed powerfully to the establishment of a republic and a democracy in public affairs ; and from the beginning, politics and religion contracted an alliance which has never been dissolved."* The town system and the "town spirit," in which this sagacious writer recognizes the germ of our political institutions, stood in intimate connection with the control of the laity in Church affairs, and with the religious polity of the early colonists. It is true, as this same writer has remarked, that the Roman Catholic system is not unfriendly to democracy, in a certain sense of the term ; in the sense of an equality of condition. But this equality of condition is the result of a common subjection of the high and low to the priesthood ; and it is attended, therefore, with two dangers : first, that a habit of mind will be formed, which is unfavorable to personal independence, and therefore to the maintenance of political freedom ; and, secondly, that the ecclesiastical rulers will be impelled to fortify their sway by an alliance with absolutism in the State.

PROTESTANTS HAVE BEEN GUILTY OF INTOLERANCE.

In opposition to the claim that Protestantism is friendly to religious liberty, an appeal is sometimes made to facts. It is said that the history of Protestant States contains many instances of religious intolerance and persecution. This must be conceded. The first effect of the Reformation was to augment the power of princes. The clergy were deprived of a shield which had given them a measure of protection against its encroachments. The old idea that there should be, in a political community, substantial uniformity in the profession of religion and in worship, was at first prevalent, and has slowly been abandoned. Catholic has been persecuted by Protestant ; among Protestants, Lutheran has been persecuted by Calvinist, and Calvinist by Lutheran ; Puritan by Churchman, and Churchman by Puritan. Penal laws against Catholics have existed in most Protestant countries. Much can be said in defence of such enactments at the time of the Catholic Reaction, when Roman Catholics were banded together in Europe for the forcible destruction of the Protestant religion. At that period, the Jesuit order instigated Catholic rulers in different countries to multiplied acts of violence against their Protestant subjects. Moreover, the doctrine was preached that it is lawful for subjects to revolt against heretical sovereigns and to depose them. Protestant rulers might naturally apprehend danger from those who acknow-

* *Democracy in America*, I, ch. xvii.

ledged a foreign jurisdiction, the limits of which were not defined, but which was often asserted to override the obligation of obedience to the civil authority. The expulsion of the Jesuits from Catholic, even more than from Protestant countries, partly on political grounds, in the last century, is not to be deemed an act of religious persecution, any more than the entire abolition of that Order by Clement XIV, in 1773. It must not be forgotten, however, that not unfrequently, in times past, penal laws against Roman Catholics or their worship have been framed on other than political grounds. The fact that they acknowledge some other authority in religion than the Bible, or that their rites are considered idolatrous, has been the real and the avowed reason for enactments of this character.

BUT INTOLERANCE IS INCONSISTENT WITH THE SPIRIT OF PROTESTANTISM.

Let it be observed, however, of these and other instances of religious intolerance, which stain the annals of Protestantism, that even by the concession of its adversaries, they are incongruous with its principles and with its true spirit. What is the charge commonly made against Protestants? That, while claiming liberty for themselves and a right of private judgment, they have at times proved themselves ready to deny these privileges to Catholics and to one another. In a word, they are charged with inconsistency, with infidelity to their own theory. The charge is equivalent to the admission that the genius of Protestantism is adverse to intolerance and demands liberty of conscience. If this be true, then we should expect that the force of logic, and the moral spirit inherent in the Protestant system, would eventually work out their legitimate results.—This we find to be the fact. Among Protestant nations there has been a growing sense of obligation to respect conscience and to abstain from the use of coercion in matters of religious faith. How does an enlightened Protestant look upon the records of religious intolerance in the past, among professed disciples of the Reformation? He does not justify acts of this nature; he reprobates or deplors them. He acknowledges that they were wrong; that deeds of this kind, if done now, would deserve abhorrence, and that the guilt of those who were concerned in them is only mitigated by their comparative ignorance. This prevalent feeling among Protestants at the present day indicates the true genius and the ultimate operation of the system. Protestants abjure the principles on which the codes of intolerance were framed.

HOW FAR ARE ROMAN CATHOLICS NOW RESPONSIBLE FOR PERSECUTION?

How is it with their opponents? It is true that thousands of Roman Catholics would declare themselves opposed to these measures which the Protestant condemns. Their humane feelings would be shocked at a proposition to revive the dungeon and the fagot as instruments for crushing *dogmatic error* or an obnoxious ritual. But the authorities of the Church

of Rome do not profess any compunction for the employment of these instruments of coercion, in past ages ; nor do they repudiate the principles from which persecution arose and on which it was justified. So far from this, one of the pestilent errors of the age, which is thought worthy of special denunciation from the Chair of Peter, is the doctrine of liberty of conscience.* The massacre of St. Bartholomew and the fires of Smithfield will cease to be justly chargeable on the Church of Rome, when this Church authoritatively disavows and condemns the principle of coercing the conscience and of inflicting penalties upon what is judged to be religious error, which was at the bottom of these and of a long catalogue of like cruelties.

If the true tendency of Protestantism has evinced itself as friendly to religious and civil liberty, the Reformation has nevertheless not fostered an undue license and revolutionary disorder. The modern history of England and of the United States exhibits the gradual and wholesome growth of free political institutions. With comparatively little bloodshed English liberty went through the crisis in which it won its victory, and embodied itself in the organic law. In recent times it is the Roman Catholic lands, in the Old World and in the New—France, Spain, Italy, Mexico, the South American States—which have been the theatre of most frequent revolutions.

* In the Encyclical Letter of Pius IX (December 8, 1864), addressed to all Roman Catholic bishops, the opinion is denounced as erroneous and most pernicious, that "liberty of conscience and of worship is the right of every man ; and that this right ought, in every well-governed State, to be proclaimed and asserted by law." The Encyclical of Pope Gregory XVI is quoted, in which this opinion is called an insanity—"deliramentum." It is among the errors which, Pius IX declares, are to be abhorred, shunned, as the contagion of a pestilence. This figure of a contagion or a plague has always been used as a description of heresy, and lay at the foundation of the treatment of heretics ; with the difference that in this case the disease was held to be guilty, and deserving of extreme penalties. The Syllabus of Pius IX, connected with the Encyclical (x. 78), condemns in countries where the Catholic Church is the established faith, the allowance to others than Catholics to "enjoy the public exercise of their own worship." The Syllabus (x. 79) denounces as corrupting, the opinion that civil liberty should be granted to every mode of worship, and that there should be freedom of speech and of the press, with regard to religion. The *Dublin Review* (Jan. 1872, p. 2) speaks of the opposition of liberal Catholics to what is called "persecution ; i. e., the laws enacted and enforced, for repression of heresy, during the ages of faith." The *Review* adds : "Now it is undeniable that for the existence of such laws, the Church is mainly responsible."

MISSIONARY INTELLIGENCE.

HOME WORK.

Davenport, Iowa.—Rev. C. Peisch.

THE Rev. *C. Peisch*, our German City Missionary for Davenport, and vicinity, sends the following report for the month ending July 31st:

"The warm weather has been unfavorable for city mission work, but I have continued my visitations from house to house. I desire to fully explore the field, and then I will be better prepared to secure definite results.—During the month I visited 288 families, which number, added to the 387 called upon in June, makes 620. In nearly every case I was kindly received, and the women, especially, listened attentively to my message.

"In most of the families I distributed tracts, which I trust will preach to many hearts until my next visit. The illustrated tracts delighted the children, and will, no doubt, lead some to the Saviour. Few of them have ever had any religious instruction. They have been taught by their parents to believe that the gratification of the senses is the chief object of life. Hence they participate in the silly plays of the theatre, even on the Sabbath, and attend the dance-house and beer-garden. How sad to witness these innocent children growing up in sensuality and infidelity!

"Yet I believe that through the mission school many of them can be reached and saved. The parents generally promised me that they would send their children to such a school when organized. The great difficulty is to find a suitable place, but I hope to secure a room soon in a central location. May the Lord bless our labors!"

Iowa City, Iowa.—Rev. Francis Kun.

THE Rev. *Francis Kun*, our Bohemian missionary for Iowa City and the surrounding country, sends the following report for the month ending July 31st:

"At the request of Dr. Fairall, your Superintendent of Home Missions, I visited Iowa City several weeks ago, and examined the field with reference to the inauguration of a mission. The Bohemian population here is very large, and nearly every family has been at some time connected with the Romish Church. At different times, Bohemian priests ministered to them, but the last one was notoriously immoral and finally left his flock. Since then the people have been under no religious influence, and are in a deplorable moral condition.

"In this stronghold of Romanism, there are two strong Papal churches, one German, and the other Irish. The antagonism, arising from nationality, is bitter, and the Bohemians, having no sympathy for either, as a class attend neither church. They have lost faith in Romanism and are now free-thinkers, or Rationalists. Throwing off all religious restraint, they make the Sabbath a holiday, frequently marching to their picnic grounds with banners and bands of music.

"Having secured a vacant brick church in the city, I have preached three or four times to increasing congregations. These people appear anxious to hear some one preach in their own language. On the 6th of July, the three hundredth anniversary of the birth of John Huss, I preached from Matt. x: 32, 33. As I referred to the confession of Huss at the stake, the deepest emotion was visible in the congregation. During the month I baptized a child.

"A mission school for the Bohemian

children has been organized and promises good results. This is a difficult field, but I am encouraged to toil on."

Cincinnati.—Miss Schiller and Miss Purlier.

IN her monthly report for July, Miss *A. B. Schiller* mentions some encouraging facts respecting the growing willingness of the Roman Catholic families which she visits to listen to religious conversation and to read the excellent books and papers of which she is the bearer. She says:

"During the past month I have made about one hundred and ten family visits; the people I called upon being mostly foreigners and many of them Roman Catholics.

**THE LATTER ARE BECOMING MORE
LIBERAL,**

and accept more readily the literature we offer them. I have read the Word of God and offered prayer in several of these Roman Catholic families, and held religious conversations in the greater number."

Referring to one of her visits to the Hospital where she is always welcomed, Miss S. says: "I was directed by the special request of the nurse to the bedside of a young German woman who could not speak a word of English. She listened with deep interest when I told her of the way of salvation, and then held up her *beads*, saying, 'I always have them with me.' To which I said, 'These are but an idol made by men's hands, and have no virtue whatever in themselves.' She replied, 'That is true! I never thought of it. I will pray for grace and faith in Christ, and will you also pray for me?'"

A FAMILY OF CONVERTS.

Miss S. notices the pleasing circumstance that a prayer-meeting has been *established and will, with God's help, be continued in the house of a Mrs. E.,*

who with her family has always been a Roman Catholic. Such she and they were when Miss S. first began to visit them, but now they are zealous for the purer faith. This is especially true of one of the daughters, who is at present seriously ill but who expresses her willingness to suffer even reproach and scorn, if need be, for her Saviour's cause. Yet this family has been sorely tempted. —Another daughter, after apparently gaining some impressions of the truth, married a bigoted Romanist, and relapsed into her old creed. A few weeks ago she fell sick and died. Before her death the priests persuaded her to send for her mother and sisters and beg them to renounce their new spiritual leader and summon a priest to be their guide. It was a severe test; but we are glad to hear that their convictions stood it unshaken. At least one member of the family intends shortly to unite with a Protestant church.

Miss *Lavinia Purlier* writes: "In all my walks and visits I have freely distributed religious papers and tracts. These are usually received with apparent gratitude by parents and children, Jews and Roman Catholics alike. A large group gathered around me the other day in the street, and among those composing it were

"TWO LITTLE JEWISH GIRLS.

"They said to me, 'Oh! how we should like to come to your sewing school; but you hold it on our *Sabbath*, and it would be *work*. Would you let us come if we didn't sew?' 'Yes,' I replied, 'you can come and sing hymns with the children, and repeat portions of Scripture.' The mother, who had just received a paper and expressed her love for the truth, consented; and the father made no objection. The little ones danced for joy. Many of the little children of Abraham could be gathered into the school on any other day than Saturday.

"MY VISITS TO THE HOSPITAL are interesting. *Romanists and Protestants give me a welcome.* The last visit was unusually pleasant. After I had spoken personally to several of the inmates, a large number gathered around me both of Roman Catholics and Protestants, asking me questions and giving their own opinions on articles of faith and the way of salvation. The Universalist and the Romanist had to be met, and, with my heart full of love and pity for their blindness and ignorance of God's truth, I endeavored as far as possible to answer their questions and objections by means of portions of Scripture. We had a very pleasant controversy. No one became angry; all listened calmly, and finally acknowledged that I told them the truth. . . . I would go in the name of Jesus, and, with no creed but the Bible, I would tell the story of God's love, point to the fountain of living waters, and assure both Roman Catholics and Protestants that the blood of Jesus alone cleanseth from all sin."

France.

Paris.—Rev. E. W. Hitchcock.

THE AMERICAN CHAPEL.

THE Rev. Mr. Hitchcock, writing under date of July 14th, 1873, forwards the financial statement of our American Chapel of which he is pastor, and says: "The Board, I am sure, will be gratified to see that the balance is still on the right side. We hope to continue thoroughly self-supporting and do *missionary* work besides. The congregations have been large during the entire season, and the contributions to our Missionary Fund show that Christian visitors are willing to aid us in our benevolent work. And it is to me a source of congratulation that since I came to the Chapel, a year ago last March, we have

not been obliged to take up any special collections to meet the current expenses of the Chapel."

EVANGELICAL SOCIETY OF GENEVA.

THE report of the Geneva Evangelical Society, whose 42nd anniversary was held in Geneva on the 19th of June, has just been published. This important organization is one of the most efficient of the agencies now at work in France, and, as we have several times seen, labors to greater advantage than ever before, because of the great friendliness to everything Swiss which the recent war engendered. Its total receipts for the year ending March 31st, 1873, were 171,270 francs, or about \$35,000. This is additional to sales, in the department of colportage, amounting to 48,604 francs (\$8,700). It must be noticed that besides the strictly evangelistic work in France and at home in Switzerland, the Society supports a Theological School at Geneva, with thirty-three students. The lamented Drs. Gausson and Merle d'Aubigné were among its professors in former years, and they have worthy successors in Cramer and Ruffet, not to mention their former colleague, the venerable La Harpe.

LABORERS IN FRANCE.

From the statistical tables accompanying the report, it appears that the Society had in 1872-3, 28 stations, and supported 10 ministers, 12 teachers, and twelve evangelists; while its work of Bible and Tract distribution was carried on by means of 41 colporteurs, all but two of whom were laboring in France. The following extract will indicate some of the

DIFFICULTIES OF THE WORK.

"One of the great difficulties of the work is to obtain from the Government at Paris the stamp exacted for books that are to be sold by colportage. Often the stamp is refused, and the suppression of certain passages which has been

demand by the authorities does not always suffice to secure the authorization. This happened to us in connection with the treatise entitled 'Le Mal et le Remède' ('the Evil and its Cure'), which two years ago was widely circulated, and afterwards was refused the stamp, although an edition was offered which had been expurgated in conformity with the indications of the book-police. Or else it is *time* that is wanting at Paris for stamping a mass of pamphlets; and the officials confine themselves to fulfilling the formality in respect to a standard copy which is to serve for the whole edition. But in one or another department the authorities refuse to give credit to it, and the book thus becomes *ipso facto* incapable of being sold."

THE OPPOSITION OF INFIDELITY

is frequently much more discouraging than that of the devotees of Romanism. "How often," says the report, "have the colporteurs heard from the mouth of teachers or youths, trained in the new school, this kind of speech: 'We have nothing to do with your religious *shop*: it has passed out of fashion. Heaven, eternity, Jerusalem that is above—all that smacks of the Middle Ages: *our* country is here below!'"

WANING INFLUENCE OF THE PRIESTS.

Sometimes the attempted resistance of the priests only has the effect of stimulating the curiosity of the people and increasing the sales of religious books. "At C.," writes one of the agents, "I met with an unexpected reception.—Even the women, after a reading against medals and scapularies, bought 'the Evil and its Cure.' A young *curé*, standing a few yards from me, at the door of the house of some of his relatives, seems to me to interfere by his presence with the freedom of the listeners. I offer him a prospectus. He inquires respecting my books, and I present him De Sacy's New

Testament. He says that De Sacy's is a good translation employed in mass-books, but he endeavors to raise doubts respecting the faithfulness of the edition which I am selling; at the same time saying that, if it is faithful, which he does not guarantee, not having read it, the people can buy it. He says: 'We do not forbid our flocks to read the New Testament, we only put them on their guard against false interpretations.' He pretends that it is incomprehensible.—After a discussion on this subject and on free salvation, he ends by designating my De Sacy's Testament as rather Catholic than Protestant, if the edition is faithful, whilst the other editions and the tracts are Protestant. Thereupon he leaves. I offer the Catholic New Testament. No one wants any; but all arms are stretched out toward me for tracts, and I sell all the Osterwald (Protestant) New Testaments that remained in my possession."

Ireland.

THE SOCIETY FOR IRISH CHURCH MISSIONS TO THE ROMAN CATHOLICS.

The last annual report of this Society is a truly interesting and valuable document, which no one can peruse without discovering fresh evidence of the hopefulness of the conversion of the Roman Catholic population of Ireland. The Society is now twenty-four years old, dating from about the time when the great famine that decimated the population led to the philanthropic efforts of British and American Protestants in behalf of the starving Irish, and thus opened the way for Protestant labor for their conversion. Among its active supporters we find some of the most prominent clergymen and laymen in the Low Church ranks, and the receipts have gradually increased until they have preached the respectable figure of £28,445 or nearly \$120,000. The means employ-

ed are various, but the most important are the schools and the Bible-readers. Of the latter 105 were employed during the last year, connected with 21 different missions.

The most noticeable feature in the report is the unanimity with which the expression comes from all quarters that

IRELAND WAS NEVER BEFORE SO ACCESSIBLE TO THE TRUTH.

We confess that we read with great surprise the statements coming from all parts of the island to the effect that the power of the priesthood over the people is so much broken and that the people have lost a great part of that bigotry which once characterized them. Here is but a sample of the reports—it comes from the Portarlinton Mission, comprising parts of King's and Queen's Counties, and of the County Kildare.—“When first the work began, it was one of exceeding peril to those who were actively engaged in it. Violent assaults on the agents have been frequently committed, and terrible threatenings denounced against them; and it has often been that they went forth with ‘their lives in their hands,’ to bring the message of peace to their persecutors. All this danger is now fast subsiding; one locality after another, notorious for its violent opposition to the invitations of the Gospel, seems to be quieted by the forbearance and perseverance and singular courage of the Agents, if not by a greater and mightier influence; and they can now freely pass through many such places, and visit and teach, ‘no man forbidding them,’ and some gladly receiving the message of life, which is brought to their houses, and I trust also to their hearts. . . . Some have left their home to seek liberty of conscience in a strange place. Many are reading the Holy Scriptures constantly for their own comfort; a great many have abandoned confidence in some of the leading

doctrines of Romanism; and a still larger number are so far shaken in their views that they believe *we* are not wrong, and perhaps they are not safe in their present religious system.”

General Sir Arthur Cotton, in a letter written to the Secretary, about a year ago, after a visit to the Limerick mission, speaks in the same strain: “A few years ago there was the greatest excitement among the Roman Catholics, so that both Mr. Waller and the Readers were in constant expectation of personal violence, and nothing but the overruling kindness of God could have preserved them. But patient continuance in instructing and bearing with them that opposed themselves and could not endure the Word of God has, in God's wonderful council, completely overcome this spirit; and all assured-me that there is not now a vestige of insult or violence met with in the whole neighborhood, while the Agents have free access to most of the Roman Catholics. . . . One thing is certain, that the whole of this part of the country is open to the preaching of the truth in a way it has never been before.” . . . The most important point of all, at present in Ireland, seems to me to be *the symptoms on every side of the breaking up of the power of the Romish priesthood over the masses of Roman Catholics*. Almost every where I heard the same account of this great change passing over Ireland. And it is of course of incalculable importance.—The one thing between Ireland and spiritual and temporal prosperity is this dreadful power of the priests.”

THE CONVERTS EMIGRATE.

It is mentioned as a particular feature of the work that “by far the greater part of the direct effects of the missions are seen in America.” The converts to avoid the annoyances they experience at the hands of their families and of the priests are strongly tempted to forsake

their homes. The temptation is strongest in the case of the most intelligent and those who are most familiar with the brilliant prospects offered in the New World. Even in Glasgow and Edinburgh the emigrant is said to be subjected to troublesome interference. The superintendent of the *Jar Connaught* Mission says: "I find that the mission at Inverin has supplied a large and increasing number of convert emigrants. It is a poor field for manual or intellectual labor, and the necessary result is that there has been a continuous tide of emigration to the shores of the western hemisphere. In one case upwards of thirty persons, belonging to, or near relatives of *one* family, have gone to swell the numbers of this great exodus, and in another case we shall lose six more very shortly. However, I find that the converts here have not been without an influence for good on the surrounding Roman Catholics. But little bigotry is to be found, and there are many anxious inquirers.

"THE READERS ARE MOST WELCOME, with very few exceptions. I am informed that some time ago one of the Readers wanted to get his turf cut, and hired a few men for that purpose, and to his great surprise next day a large number of Roman Catholic neighbors came and cut it, and none of them would take any payment. The priest heard of it, and went up to the bog reading his Breviary, but when he saw the Reader with his Irish Testament, reading aloud for the men at work, he retired, but noticed it severely on the following Sunday in chapel."

CONTROVERSIAL CLASSES OR LECTURES.

These have become a common institution and seem to be productive of great good. Strange as it may seem the discussion is generally sober and decorous, and the Romanists who accept the challenge to debate are generally fair, and

exhibit a disposition to learn the truth. Read, for instance, this account of one that came off recently:

"Our second meeting for this year was held on Thursday evening last (14th inst.) I may safely say that this was the best controversial class I have been present at during my three years' stay at Galway—not, indeed, in point of number, though that too was very good, there being about thirty Roman Catholics present, but as regards the order and attention of the whole meeting. Among the Roman Catholics was the young man who spoke at the previous class. There was also present a young man who, I am told, has a brother a priest. This evening the worship of the Blessed Virgin Mary was the subject for discussion. In the course of his remarks, the Protestant speaker had reason to refer to the 'Glories of Mary' for proof of some of his statements. When he had done speaking, the Roman Catholic champion took up the subject, and made a nice speech, in which he maintained, that notwithstanding the language by St. Liguori, the teaching of his Church is, that the Blessed Virgin is only to be prayed to for her intercession. This point was taken up in a second speech by our side, and shown to be unscriptural. The Roman Catholic was asked to produce a single text out of his own Bible for seeking her intercession. To this he replied, that as the subject had not been announced on the previous Tuesday evening, he could not study it as he would wish, but if we would have the same subject for the next meeting, he would study it carefully, and if there is a text to be found on the subject in the Bible he would produce it this night week. He afterwards said that if the intercession of the Blessed Virgin was introduced at the next class as a supplemental subject, it would perhaps be better than to occupy a whole evening with it alone. And so, all consenting, the invocation of saints departed was appointed for the 21st inst. This subject was chosen as being that in connection with which the intercession of the Blessed Virgin could the more readily be introduced.—

When finishing his second speech, this Roman Catholic young man said. 'We hope we are right; but if we are wrong, may the Lord set us right!' The utmost quiet and good-will prevailed throughout the whole discussion—no noise, no uproar of any kind, but the greatest possible earnestness and attention from the opening to the close of the meeting."

Chili.

The Rev. A. M. Merwin, in the *Valparaiso Record*, of June 16th, gives the following brief sketch of some of the

NEW OPENINGS TO BE ENTERED.

"A favorable opening for evangelical effort presents itself in San Felipe, where several meetings were held, about two years ago, by Rev. Mr. Ibañez. A member of the Reformed Church, now residing in that city, recently expressed a desire that meetings for Biblical instruction and conference might be held there periodically. He thought that at least eight or ten persons would be inclined to meet regularly for this purpose. In accordance with this suggestion, arrangements are being made for a meeting to be held in San Felipe, once every fortnight, and to be sustained by the pastors of the Native Churches in Santiago and Valparaiso.

"Another call for aid is from Chillan. On two different occasions during the last four years our missionaries have visited that important town, and after holding evangelical services there have felt that such a hopeful field should be occupied immediately. A few persons in Chillan requested that a Protestant minister might be established among them; one man offered to give a site for a church edifice, and many were attentive listeners to the Gospel message during the visit of the missionaries.—Rev. Mr. Sayre, who has been already well received in Chillan, proposes to visit the place periodically, perhaps five

or six times annually, hoping thus to prepare the way for some other missionary who may take up his residence in that section of the country."

Mr. Merwin in the same communication makes a statement of the

PRESENT CONDITION OF THE NATIVE PROTESTANT CHURCHES.

"At the last meeting of the Gospel Union it was reported that over two hundred persons worship regularly in the Chilian Reformed Churches. In the native Sabbath-schools there is an average attendance of eighty persons, including adults. During the last eight months six individuals have made a public profession of their faith, and communicants in good standing constitute about one-third part of the several congregations where church organizations have been formed."

MARRIAGES OF DISSENTERS.

We are glad to see that a recent decision of the President of Chili has reversed the intolerant judgments of the courts in respect to the marriages of persons who declare that they have left the Romish Church. The *Record* says:

"The intelligence has come from Santiago that, in the recent marriage cases which had been carried on appeal to the President, the decision of the government has been favorable to the dissenters. The cases were of Chilians who declared themselves to be such; but the ecclesiastical officers refused to authorize their marriages, on the ground that having been baptized in the Roman Church they had not left it, even though so asserting and professing.

"The decision of the government is equitable, and the only fair solution of the question immediately in issue. It is rumored that the President remarked to the friends of these clerical refusals, that it would be better for them to yield the point, or else the matter would be

brought up in Congress, and they lose more by withholding their consent than they could gain. Public opinion tends in favor of freedom; and the clergy have so far sustained a defeat in their pretension of thwarting the wishes of those seeking to legalize their marriages and legitimate their families.

"While, however, we applaud the fairness of the decision now reported, we still desire a more thorough and far reaching solution of the questions of marriage. No person should be under the necessity of professing to change, from Romanism to Dissent, in order to be married legally in Chili. The profession of religious faith loses its profound value and importance, if made under compulsion of any kind. Hitherto

the changes have been made in the other direction, from Dissent to Romanism, and how valueless they were, because insincere, has been too evident. Persons under compulsion have professed to be Romanists when in heart they were not. And if the same rule were to work now, in the opposite direction, no one need be surprised. We are afraid it will; afraid lest superficial and untrue professions of dissent may be the result. For this reason it is that we desire to see a fairer and truer arrangement enacted in the legislation of the republic, so that Romanists and Protestants may be allowed to be united in lawful wedlock, without either party being compelled to forego their conscientious convictions."

LITERARY NOTICES.

BOOKS.

Biblical Commentary on the Old Testament. By C. F. Keil, D. D., and F. Delitzsch, D. D., Professors of Theology. *The Books of Ezra, Nehemiah, and Esther*, by C. F. Keil, translated from the German, by Sophia Taylor. Edinburgh: T. & T. Clark, 38 George Street. 1873. (Imported by Scribner, Welford & Armstrong, N. Y.,) 380 pp. 8vo. Price \$3.00.

The Commentary of Messrs. Keil and Delitzsch has for years been considered by many, if not most of our best scholars as, on the whole, the ablest critical work on the Hebrew Scriptures; but until the Messrs. Clark included a translation of this great work on their "Foreign Theological Library," it was practically unavailable to the great mass of clergymen and Biblical students on account of their want of familiarity with the German language. The present volume treats of three of the minor books of the Bible which, though short, are by no means among the least difficult. The commentary is written in a thoroughly

devout and believing strain, and the author has occasion at nearly every step to combat the views of Bertheau and other neological critics. Professor Keil, we need scarcely say, has availed himself of all the information which the discoveries in Assyria, Persia and Susiana have so opportunely brought to light. How interesting is it to find such incidental confirmations of Biblical accuracy as this:—the edicts of the great kings of Persia preserved in cuneiform inscriptions correspond closely in their style with Cyrus's edict given at the commencement of the book of Ezra, since they, too, "usually begin with the acknowledgment that they owe their power to the god Ahuramazda (Ormuzd), the creator of heaven and earth" (p. 21). We are glad to see that the second issue of the Foreign Theological Library for 1873 will comprehend the first volume of Keil's Commentary on Jeremiah.

A Comparative View of the Doctrines and Confessions of the Various Communities of Christendom, with Illustrations from their Original Standards. By Dr. Geo.

Benedict Winer, formerly Professor of Theology in the University of Leipsic. Edited from the last edition, with an introduction, by Rev. William B. Pope, Professor of Theology, Didsbury College, Manchester. Edinburgh: T. & T. Clark, 1873. Imported by Scribner, Welford & Armstrong. 392 pp. 8vo. Price \$3.00.

The first edition of this important work, incorporated by the Clarks in their "Foreign Theological Library," appeared in the German language, at Leipsic, in 1824; so that it is all but a half century since its publication. But the learned author did his work so well that it is by no means antiquated. In fact, as it is what it aims as far as possible, to be, a simple collation of the various theories and beliefs held on each individual point of Theology by the Greek, Latin, Reformed and other branches of the Christian Church, there is little apparent room for improvement upon the plan. The great utility of such a compendium to theological students we need scarcely insist upon. Within the compass of a few pages they will find all the views held upon the subject, say of the Results of the Fall, or the Person of Christ, and His Divinity, from the days of the early Christians down to our own. And they will have the double advantage of being relieved of the necessity of losing valuable time in hunting for definite statements of doctrine through ponderous folios and of yet having those statements in the very words of their authors. The "comparative tables" at the close of the volume strike us as extremely convenient, a single glance frequently bringing out the characteristic differences between the various creeds. The editor's preface is valuable.

The Words of the New Testament, as altered by Transmission and Ascertained by Modern Criticism. For Popular Use.—By Rev. William Milligan, D. D., Professor of Divinity and Biblical Criticism, Aberdeen; and Rev. Alex. Roberts, D. D., Professor of Humanity, St. Andrews. Edinburgh: T. & T. Clark, 1873. (New-York: Scribner, Welford & Armstrong.) 262 pp. Crown 8vo.—Price \$2.25.

In the words of the preface: "Multi-

tudes of highly intelligent men who are well versed in the leading principles and results of other sciences, know very little of the objects, methods and achievements of sacred criticism. It is to meet the wants of such that the present volume has been prepared; and the writers trust that what they have been enabled to state will be felt to be both interesting and important, without the use of language unsuited to the general reader." The book is divided into three parts: 1st. The Facts of the Case. 2nd. Mode of dealing with the Facts. 3rd. Results. In this last we have an examination of all the successive passages of the New Testament in which the well established readings of original manuscripts produce any important modification of the sense. We heartily commend the volume to all who are desirous of obtaining an intelligent view of the nature and number of the changes which the new Revision of the English Bible now in progress in England and America is likely to necessitate.

The Mouth of Gold. A Series of Dramatic Sketches illustrating the life and times of Chrysostom. By Edwin Johnson. A. S. Barnes & Co., New-York and Chicago, 1873. 16mo. 109 pp.

Although our author modestly assures us that "his little book aspires not to the dignity of a drama," yet it is gracefully draped in a dramatic garb, and is invested throughout with a well-sustained dramatic interest.

The "sketches" are six in number, divided into two, three and four scenes each. They are very brief, and are somewhat widely separated from each other both by time and space—the first dating A. D. 370 and the last terminating A. D. 407—two being laid in Antioch, three in Constantinople, and one conducting us forth among the "fierce barbarians" in the vicinity of the Black Sea;—and, on this account, it required on our part a second and more careful reading to trace the real unity of purpose which links together the several parts to form them into a connected whole. The first sketch gives us a glimpse of the home life of the youthful John and of the mother who moulded his

early years. Then the orator of the "golden mouth" is made to stand before us in the flush of his early success, and afterwards in the full tide of his wonderful popularity and influence. Then other salient points in his strange and eventful life are seized and portrayed. And,

in conclusion, we are summoned to a wayside church in far off Pontus, to witness the death scene of our hero in exile, worn out with persecution.

The book is issued in neat style, and would grace the table of parlor, library or boudoir.

R E C E I P T S

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30th August, 1873.*

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THE CHRISTIAN WORLD.

Vol. 24.

NOVEMBER, 1873.

No. 11.

EDITORIAL NOTES.

THE GREEK MISSION.—We have great pleasure in announcing to our readers that definite arrangements have been made for the future support of the mission in Greece so long under the care of our Society.—The Board of Foreign Missions of the Presbyterian Church (South), at their meeting in Columbia, S. C., on the 2d of September, resolved to take this interesting and important mission under their charge, with the generous assistance of some friends of the work in the North, and to give it their full support. Rev. Dr. Kalopothakes thus renews his pleasant relations with our Southern brethren, having prior to his connection with us, been supported by the Southern United Synod. He expects to leave this country in order to resume his labors in his native land, immediately after the adjournment of the World's Conference of the Evangelical Alliance, in which he sits as a delegate from the youngest branch—that of Greece. We cannot but regard the Greek race in Greece and in European Turkey, numbering probably six or seven millions of souls, as one of the most promising fields for Christian effort. There are, indeed, great obstacles, lying not only in the corrupt form of Christianity in which the Greeks have for many ages been trained, but in the all-absorbing political aspirations of the people. Yet we cannot forget that so influential is this shrewd and highly intellectual race in the countries now under the dominion of the Sultan, that the conquest of the Greeks for Evangelical truth can scarcely fail to secure for that truth a practical supremacy throughout the East. We earnestly hope that the Board of the Presbyterian Church (South) will find it in its power not only to maintain the work in its present state at Athens, but to enlarge it greatly, by the occupation of Thessalonica and other important centres in Macedonia and Thessaly, as well as the most promising points within the Hellenic kingdom. We shall endeavor to keep our readers advised of all that occurs of interest in this field.

ARE WE TO HAVE AN AMERICAN PILGRIMAGE?—We cannot yet tell, but we do know that some of the Romish papers in our midst strongly ad-

vocate it, and that one of them, at least, pretends to have discovered a strong desire for a pilgrimage on the part of both priests and people.—It says : “ We have made it our business to carefully ascertain Catholic opinion in reference to this pilgrimage, and, without hesitation, we are prepared to affirm that there is a widespread, deep, and thoroughly Catholic feeling in favor of the pilgrimage as an act of Catholic faith, as a sign of our thorough spiritual union with our Catholic brethren of the older world and of the elder ages, and as an unmistakable proof—eloquent to the entire world—of American Catholic devotion to the venerable See of Peter, and to the August Pontiff who now fills its chair.”—And of the laity in particular this journal remarks : “ They all hope that it may be undertaken with the proper sanction and under proper management, and the best proof of the popularity of the movement is the glistening eye of many who know that if the pilgrimage goes, it still must go without them.” And yet we have grave doubts as to whether the plan of an American pilgrimage will ever be realized, or, if it be, whether it will succeed in enlisting any but the least intelligent Roman Catholics in our midst. True, it offers a delightful programme—a visit “ to the Prison (!) of the Vatican, to the Holy Sepulchre of Jerusalem, and to the other holy places of the East and Europe,” an excursion in fact on a large scale, and, no doubt, at greatly reduced rates, which any one would like to take. But the very fact which the journal we have quoted and others of the same stripe parade as a matter of pride—that it will be a sign of spiritual union with Roman Catholics of “ the older lands and of the elder ages,” or, as it elsewhere expresses itself more clearly, that it will show that “ American Catholics are just as superstitious and just as medieval as their European brethren”—this very fact, we say, will deter very many, and those the more intelligent. The Roman Catholics of the United States are not by any means all Hibernized. We do not speak of the vast multitudes of Roman Catholics who are such by birth and baptism, but who have forsaken their churches in disgust since perceiving how utterly irreconcilable is the practice of those churches with modern civilization and progress : for these persons, though they still may be nominally Roman Catholics, having never embraced any other form of Christianity, are virtually lost to the Papacy. But we refer to other multitudes who, while theoretically holding that the Roman Catholic Church is one and the same in all ages, secretly, or rather, perhaps, unconsciously, believe and act upon the belief that the Roman Catholicism of this country and age has made a great advance upon that of the old world and of the middle ages. We are much mistaken if they welcome a movement which brings them down to the level of the degraded and benighted classes of Europe, among which Romanism finds its most numerous recruits, and is instituted partly with the view of endorsing all the errors and crimes of that persecuting system.

THE ANTI-DEMOCRATIC SYMPATHIES OF THE ROMISH PRESS IN AMERICA, which have become so distinctly marked of late, must be another reason for the reluctance of the intelligent classes of Romanists to lend any support to the pilgrimages which that press endorses. We believe that the better educated Romanists among the laity are in real sympathy with our civil institutions, and would rejoice in the success of republican government throughout the world. But the professedly Roman Catholic journals in their dealings with European affairs do not conceal their complete devotion to retrograde ideas. They rejoiced at the fall of M. Thiers and the elevation of Gen. MacMahon, although this event was admitted to be but the first step towards the overthrow of the republic and the restoration of Henry V. They are now decided partizans of the Carlists in their efforts to overturn the modern Spanish republicans.— In Italy, not to speak of their natural desire to see the Pope reinstated in his temporal power, they seek every occasion to depreciate the constitutional monarchy of Victor Emmanuel. Do we need any clearer proof of the tendencies of the Roman Catholic system than this inevitable drifting of the sympathies of the clerical press to the side of absolutism? Certainly, to all human appearance, Romanism in Europe is so inseparable an ally of despotic government, that the fates of the one and of the other are identical in all three of the great countries of the Latin race.

TOO MUCH HONOR.—We fear that the Papal Court will hear without any great delight of the honor conferred at Naples upon one of the former occupants of the so-called Chair of St. Peter. A correspondent of the *Evening Post*, writing from Rome, under date of August 27th, informs us that the following inscription was uncovered with appropriate solemnities in the city of Naples, on occasion of the centenary of the Bull of Clement XIV against the Jesuits (spoken of in the *CHRISTIAN WORLD* for July last) :—

“TO POPE CLEMENT XIV,

“WHO, BY HIS BULL OF JULY 21, 1773,

“ABOLISHED THE SOCIETY OF JESUS,

“THE UNIVERSITY OF NAPLES

“HAS LAID THIS MEMORIAL STONE.”

If anything unpleasant could occur just now, it is this most unfortunate anniversary, which finds the Pope engaged in a warfare with those who have been his traditional friends, and in most intimate alliance with the Jesuits whom his infallible predecessor suppressed. And to be reminded of the incongruities of the situation by memorial marbles is a little too much for the patience which Pius IX should, if he does not, possess.

PROGRESS AMONG THE OLD CATHOLICS.—There are some encouraging marks of progress among the seceders from Rome, which lead us to look more hopefully than heretofore upon the movement. As our readers know, we have not augured well for it from the circumstance that it arose more from opposition to the external abuses of the Papal system, than from any adequate recognition of the dreadful doctrinal errors of the Romish Church. We were fearful lest the convictions which caused the original exodus of a few clergymen and laymen were too superficial to sustain them in face of the pressure which was sure to be brought to bear upon them. Nor are we yet certain that the final result may not justify our apprehensions. At present, however, the tendency seems to be wholly in the direction of a more and more complete rupture with Rome. Thus it is reported that the newly consecrated Bishop Reinkens has just shown that he is unwilling to occupy the position which the Jansenist prelates of Holland have held for nearly two hundred years. That the Popes have steadfastly refused to recognize the successive elections of the latter is well known ; but it is equally notorious that the Archbishops of Utrecht, with their suffragan bishops of Deventer and Haarlem, have been just as punctilious in sending to the Roman See the announcement of their accession to office as they would have been had the best mutual understanding subsisted. This formality Bishop Reinkens has not only neglected, but absolutely forbidden ; and even his Jansenist associate, Bishop Rinckel of Haarlem, consecrated at the same time, is stated to have adopted the same decisive course. We make, however, more account of an item of news that comes to us from Geneva. If it be true that M. Loyson (Père Hyacinthe) in his public sermons repudiates the doctrine of the real presence, as a gross corruption of Christian doctrine, he is making a substantial advance towards the light—and this, even if he clings to a species of “consubstantiation” resembling that held by Martin Luther. For, from necessity, when the doctrine of the real presence falls, there fall with it the pernicious doctrines that the wafer is a sacrifice for the sins of the living and the dead, and that the minister is a priest. Then the sufficiency of the one sacrifice of Christ upon the cross of Calvary, to atone for sins of every kind, no longer obscured by the invention of men, is seen in all its glory ; and faith in him and childlike repentance are recognized as the sole requisites for a participation in the benefits of the atonement.

ARCHBISHOP MANNING ON IRELAND.—Archbishop Manning, unable to attend the dedication of the Roman Catholic cathedral at Armagh, Ireland, lately addressed to Archbishop McGettigan a letter (dated Aug. 31st) which has attracted considerable notice on both sides of the Irish channel. It was natural under the circumstances for the Archbishop of *Westminster* to dwell much upon the prospects of the Irish race which

he considered brighter than ever before, because of the more complete union of the people, the rapid spread of education, the return of landed property into (Roman) Catholic hands, and the share Ireland has at last obtained in the political life of the British Empire. But it was hardly to be expected that the prelate's letter would be so full of extravagant eulogy of Ireland and of evil prophecies respecting the rest of Europe. For the latter he seems to foresee nothing but ruin. "The progress of Ireland," he says, "is on the pathway of Christianity, which has made the nations of Christendom and the glory of them. They have departed, or are departing from the faith, and their glory likewise is departing from them. For them I see no future. I see no future for Imperial Germany ; or for revolutionary Italy ; or for Spain, if it abandon its ancient Catholic traditions ; or for France, if it continue to deify Voltaire and to glorify the Principles of 1789." But it was very different as to Ireland. Why ? Because for years it has been his declared belief that "Ireland is the most Christian country in the world." That country, "its adversaries being both judges and witnesses, is at the head of the nations for purity of morals, and freedom from ordinary crime."—"Its Christian traditions are universal and unbroken ; its people know their religion ; the intelligence of Ireland has been illuminated, quickened, enlarged by the inherited faith of fourteen hundred years ; to your flocks Christian and Catholic are convertible terms." The following extract will give an idea of the extent to which the strain of panegyric is carried :

"Every other country in Europe has had its heresy, and its periods of obscurity. Some have risen and fallen again, and have been restored once more ; some after centuries of light and grace have apostatized utterly, and lie dead to this day ; but Ireland is the Ireland of St. Patrick to the present hour. . . If Ireland has had an inheritance of sorrow, it has received, in the order of grace and life eternal, the recompense of a great reward. In this I see some explanation of the unexampled spiritual fertility of Ireland. What other race since the Apostles has so spread the Faith on earth ? There is at this hour an Irish and Catholic population in England, Scotland, Canada, Australia, and the United States, double in number as compared with the whole population of Ireland. They are multiplying beyond all other races ; founding churches and episcopates ; building cathedrals ; raising everywhere altars, schools, colleges, convents, and covering the surface of new countries, I may say new continents, with the Catholic faith as fervent, fruitful, and as pure, as in Dublin, Cashel, Tuam, and Armagh. I know nothing else like this in the world, I may say in Christian history. When I remember how this faith has been preserved, through what sorrows and sufferings, with what a prolonged martyrdom of generations, I must believe that our Divine Master has called the Irish nation to a great mission and a great destiny. And this comes out all the more visibly in this stage of national apostasy. The nations have fallen away one after another from the unity of the Kingdom of God. Germany and the North fell first ; France, and Italy, and Austria, and now Spain have followed. By anti-Christian revolutions and public rejection of

the Vicar of Jesus Christ, they have as nations ceased to be Catholic, and seem bent on ceasing to be even Christians; but Ireland in heart, and soul, and will, in its private life and public opinion, in its popular voice and political action, is Christian and Catholic; with a noble pride and manly indignation at the apostasy and cowardice of the nations who are hiding their face from the Redeemer of the world, and disowning his Vicar upon earth. With all my heart I love Ireland for this apostolic fidelity, for this chivalry of Catholic fortitude and Christian love."

We have no disposition to criticise at any length this singular letter. We would not, if we could, diminish a whit the interest and pride which any Roman Catholic Irishman feels in connection with his native island. Of the natural instincts of humanity none is more commendable than the love of country. But when an Englishman, himself a convert from Protestantism, indulges in such unmeasured panegyric, it is difficult to avoid asking ourselves whether he is really in earnest. Most Catholic and Christian Ireland may be, if this means only that its people yield a more unquestioning obedience to their priesthood than those of any other nation. But if we are to understand Archbishop Manning to mean, as he certainly seems to mean, that in practical Christianity and morality it surpasses all others, we must appeal to better testimony than his. Unfortunately for Ireland and for all the countries where Irish Roman Catholics have settled, the courts of justice and the prison tell a very different story; and the records of crime and misery convict the Church that has so long been all but supreme in Ireland of having entailed a grievous curse of ignorance and debasement upon a race of singular native sprightliness and acuteness.

PETER'S PENCE.—The *Catholic Review*, of September 20th, 1873, professes to give the statistics of the sums raised by Roman Catholics throughout the world as "Peter's Pence," a voluntary offering to be transmitted to the Pope for his personal and official uses. In the eight years 1861-8 they amounted, according to the "*Unità Cattolica*," to 71,161,000 francs. Since then they have undergone an extraordinary increase, which the *Catholic Review* connects with the dissipation of the belief generally entertained until then that Italy would abandon Rome and that the Papacy was safe. "In ten years," says the last named paper, evidently referring to the decade 1861-1870, "the amount paid to the Papacy in Peter's pence has reached the enormous sum of 271,175,000 francs. But since 1870 the increase has been much greater than previous (*sic*) and the 275,175,000 in all probability now reaches 400,000,000." If these figures (which we confess somewhat surprise us by their magnitude as contrasted with those of 1861-8) be correct, and Pius IX has indeed received about \$80,000,000 from his faithful spiritual subjects during the course of the last thirteen years, and about \$65,000,000 of this within three years, we are at no loss to understand how the mag-

nanimous Pontiff can afford to decline drawing the annual allowance of 3,225,000 francs (\$645,000) which the Italian government of Victor Emmanuel proffers him : and yet the latter, it must be confessed, is no despicable sum. We very much fear for the sake of his "Holiness" that our Roman Catholic contemporary has exaggerated the avails of the collections taken up for the luckless "prisoner" of the Vatican.

PILGRIMAGES AND PROTESTANT EFFORT IN BELGIUM.—With that implicit obedience which characterizes the Romish priesthood in all countries, the clergy of Belgium have not been backward in fulfilling to the letter the instructions given them from Rome with regard to pilgrimages.—By concerted action on their part it was easy to set in motion great crowds of people. Belgium has its shrines of local celebrity, and there are yet among its inhabitants a sufficient number of persons who believe implicitly all that their *curé* tells them. In addition to the spiritual reward promised by the ecclesiastical projectors of the enterprise, there were other palpable advantages offered to the pilgrim. It was during the warm weather of summer that the saints' shrines were to be visited, and therefore it was a season when it did not require much temptation to induce multitudes to take a short vacation and make an excursion by rail at the reduced rates offered by the companies. It made little difference to what saint's shrine the pilgrimage was directed, so long as the object was to pray for his intercession in the deliverance of the great "captive" of the Vatican. Some non-Catholics, however, were not a little amused to notice that an especial favorite was Saint Hubert of the Ardennes, a saint whom popular superstition, fostered by the priesthood, is wont to invoke in behalf of those who have been bitten by rabid dogs. And they significantly ask whether perchance this saint has been singled out for devotion at this time because the priests have at last discovered, what the rest of the world has long seen, that the Roman Pontiff and his advisers are afflicted with some form of judicial madness!

In tone the Belgian pilgrimages have been not unlike those of France. Everywhere there are marks of the same infatuation for priestly authority and the same disparagement of the authority of the State. Pius IX appears in the whole affair, as usual, as a demi-god. A hymn put into the hands of the pilgrims by their parish priests to be sung on their journey, is reproduced in the *Chrétien Belge*. The Pope figures in this strange composition as the "guardian of divine truths," "faithful guide and holy pastor," "infallible teacher of an age blind in its doctrines." Not content with these declarations, the worshipers sing in his praise a solemn doxology which, literally translated, reads thus :

"Glory to the universal Pontiff,
The honor and the love of earth !
Glory to the holy old man of Israel !
To him our hearts (belong) ; he is our Father."

In another stanzas both the Church and the Pope are lauded, in utter forgetfulness of God and heaven, on the one hand, and the earthly sovereign, and the claims of native land, on the other :

“ *The Church is our country ;
The Pope is its sole king.
Without fear we affirm our faith ;
Vivent Jesus, Joseph, Mary !* ”

The handful of Protestants in Belgium, themselves almost all converts, or the descendants of converts, from Romanism, have made some efforts to take advantage of the gatherings of pilgrims, to disseminate tracts calculated to dissipate the religious ignorance that prevails around them. This they have done not without opposition and personal danger. Some brethren of Verviers who visited the little town of *Herve*, a fanatical seat of saint worship, are reported to have been beaten by the men and hissed by the boys ; but they accomplished what they set out to do. And who knows what good may be done, with God's blessing, by means of a simple tract ? A pretty little incident is mentioned in this connection by the “*Chrétien Belge*,” already referred to. Some zealous members of the Young Men's Christian Association of Nessonvaux took a trip to a neighboring watering-place, the well-known *Spa*, and after distributing with great success some 650 tracts, were waiting at the station for the train that was to take them home. Just then King Leopold II drove up, with only two attendants, intending to return to Brussels. A happy thought occurred to one of our Protestant friends, who, bowing respectfully, stepped forward and said to the king : “Sire, might I be permitted to offer you a religious tract ?” The young monarch graciously replied : “Certainly, sir, with pleasure ; I will look and see what it is.” May spiritual good yet result from this simple incident to the son of the excellent Duchess of Orleans !

THE CONFLICT IN BRAZIL continues to be waged with little likelihood of a speedy issue. Neither prelate nor minister are disposed to yield. Instead of submitting to the decision of the government, of June 12th, 1873, (of which we gave a full account in our September number,) the Bishop of Pernambuco has proceeded to make his offense still more flagrant. He had been expressly commanded to annul his acts to the prejudice of the Brotherhoods which had refused to expel members of the Masonic Order. To do this he had been allowed the space of a month's time. The Bishop, however, not only failed to comply with the command, but published a pastoral letter sustaining his previous course and annexed to it a brief of Pius IX, dated May 29th, which by a happy coincidence he had received at the same time with the order of the Imperial government. “This Papal rescript,” says the *Imprensa Evangelica*, of July 19th, “not only reaffirms the previous anathemas against Ma-

sonry, but enlarges the prerogatives of the Pontiff's agents in respect to the matter, and commands all the Bishops of Brazil to execute the orders of the (Roman) *curia* against the *impious sect* of the Masons, authorizing them to dissolve completely the infected Brotherhoods, and to create others in their place."

It will be seen by this that the Bishop of Pernambuco has distinctly thrown down the gauntlet to the civil power. By its previous decision the Council of State had solemnly declared that no bull, brief, or ecclesiastical constitution was of force in the Empire without the *beneplacito*, or assent of the government, and that, consequently, the bulls of excommunication against the Masons were null and void. The Bishop has now had the hardihood to introduce a new Papal brief without obtaining for it the required permission, and not only to give it publicity by the press, but to command it to be read in all the churches of his diocese! The force of impudence could no further go. Well may the Brazilian journal exclaim: "We know not how clerical arrogance and contempt for civil authority could transcend this."

Meantime the Brazilians, according to the last accounts we have seen, are looking with curiosity for some decisive action on the part of the Archbishop of Rio di Janeiro, and anxiously await his choice of a position in the great conflict. Whether his indecision arises from a lack of courage or from disloyalty to the Pope, whether he is less Roman or more Jesuitical than his colleague of Pernambuco, are the questions which now agitate all intelligent men at the capital. As for ourselves, we have little doubt with which side the Archbishop will finally throw in his lot. So rigid is the discipline of the Papal system that none but most intrepid men will dare to defy the orders that come from Rome; and not only are such men naturally few in number, but the education they receive in the Papal Church is calculated to deprive them of all their native independence of character.



What constitutes a School "Religious" or "Denominational?"

THIS is just now a question of no little importance. It is incontrovertibly illegal in the State of New York to distribute the public funds among sectarian schools. But what are sectarian schools? The natural reply, it seems to us, is that they are schools under the exclusive, or the preponderating control of any one religious denomination, schools whose influence is consequently exerted to further the reception of the tenets of that denomination. Some of the institutions which would by this definition be precluded from a participation in the State bounty take another view of the matter. They maintain that no school is sectarian

whatever be the composition of its governing board or its corps of teachers, if no religious teaching be given during the hours set apart by law and usage for purposes of instruction—say between the hours of nine in the morning and three in the afternoon. The Board of Education of the City of New York, a few weeks since, referred to a Joint Committee the claims of the “corporate schools” in question to that portion of the School Fund which in former years they have been in the habit of receiving. The report of the majority of the Committee, dated September 14th, 1873, now lies before us in the *New York Times* of September 18th, accompanied by a minority report signed by a single member of the Committee. The majority, consisting of seven members, declare that on investigation they “find that the course of instruction pursued in all the schools during the regular statutory school hours or sessions is purely secular, and that none of said schools can therefore be considered as ‘religious or denominational.’” And this principle is broadly laid down: “A school composed exclusively of children belonging to or inhabiting an asylum or other institution having for its object the protection or reformation of them cannot be termed a ‘religious or denominational school,’ unless such school or schools teach other subjects than those taught in the public schools of this City during the hours set apart by law The mere fact of a school being made up wholly of children of one religious faith or denomination, which may apply to some few of the schools embraced in the inquiry, does not imply that it is a religious or denominational school, within the purview of the amended charter of 1873—unless the doctrines or tenets of some one particular religious faith, sect, or denomination are practiced, taught, or inculcated therein during the legal hours or sessions. The majority therefore recommend the passage of the following resolution :

“RESOLVED, That in the opinion of the Board of Education the instruction pursued during statutory hours or sessions in all the corporate schools heretofore participating in the school moneys of this City and County, is non-sectarian, and that said schools are not religious or denominational within the meaning of the statute.”

The dissenting member of the Committee, Mr. Ferdinand Traud, assigns three reasons for his inability to agree with the majority report. *First*, the schools in question all have a *religious or denominational bias*. He says :

“Of the fourteen schools affected by the seventy-fifth section of the charter, there is not one whose Board of Managers does not partake of the religious bias of some particular denomination, and it is time that this question should be settled once and for all—whether schools over which the Board of Education have only a nominal supervision, which are managed by the representatives of particular religious communities, should be allowed to participate in school funds *intended for the secular education of the children of our great City*”

Secondly, most of the corporate schools are attached to institutions which receive money from the State to assist them in maintaining their respective charities, and it may be presumed that the money thus obtained from the State Charity Fund is intended to defray the expense of educating as well as of maintaining, the poor children. And *thirdly*, the decision turns upon a question of interpretation which can only properly be settled by the courts of law.

We have little doubt that the Board of Education will adopt the views of the majority report, and decide that the schools in question are entitled to a *per capita* allowance out of the School Fund. At the same time we consider this interpretation grossly prejudicial to the best interests of the State. The mere adjournment of religious instruction until the six statutory hours have elapsed has no practical effect in settling the religious or secular status of the school. If the restriction in the law had any meaning at all, it was intended to prevent the public funds, raised by taxation imposed indifferently upon citizens of all shades of religious opinion, from being employed for the support of schools where the pupils, during any hours of the twenty-four, received a distinct denominational training. We agree with Mr. Traud that the meaning of the words "religious or denominational," (employed by the 75th section of the Charter, as amended by the laws of 1873, in describing the schools that are excluded from any participation in the public fund,) is clearly seen in the light of the School Act of July 3rd, 1851, which says :—

"No school shall be entitled to or receive any portion of the school moneys in which the religious doctrines or tenets of any particular Christian or other religious sect shall be taught, inculcated or practiced, or in which any book or books containing compositions favorable or prejudicial to the particular doctrines or tenets of any particular Christian or religious sect, or which shall teach the doctrines or tenets of any other religious sect."

Any school giving such instruction, or employing such books, whether in or out of the technical "school hours" is "denominational and religious" according to any natural understanding of the terms.

Since writing the above, our eye has fallen upon a well written communication which appeared in the *Evening Post*, in which the intelligent writer takes substantially the ground taken above, but claims that there is a distinction to be drawn between "denominational" and "religious" schools. In answer to the question, "What is a denominational school?" he replies: "Manifestly a school that is connected with and is under the management of a religious denomination. Any school that has such a connection and control is excluded by law from participating in public money raised by taxation, whatever its curriculum. No special pleading or technical hair-splitting can give to this statute any other force. That the word 'school' was in-

tended by the legislature to signify the proprietorship and government of a school, and not its choice of teachers, the pupils and the course of exercises, is plain from the use that is made of it in three other instances in this law, when it is applied exclusively to the corporate direction that executes leases, and acquires and holds the titles to real property for such schools." On the other hand, according to this writer, "a 'religious school' is one in which the teaching of religion is the main object and occupation, as Sunday and mission schools and theological seminaries. 'Religious schools' come within the classification of this law and the sweep of its prohibition in virtue of the character of their exercises, whatever their management. 'Denominational schools' occupy the same position in virtue of the character of their management, whatever their exercises." But he pertinently adds this remark: "Plainly a school cannot be regarded as a 'religious school,' in the meaning of this law, because among its other exercises the simple Bible is read and its lessons of morality are inculcated and enforced, for this would cut off the public schools themselves."



Pius IX's Novel Pilgrimage.

It is probable that the Pope and his counselors were quite unprepared for the absolute prohibition of Italian pilgrimages which the government of Victor Emmanuel saw fit to issue during the last summer. Extensive arrangements had already been made and visits planned to all the most celebrated of the shrines of the Virgin and the saints throughout the peninsula. No one is at a loss to discover the leading motive that influenced the Italian ministry in adopting the course which they took.—The alleged ground of the prohibition was the danger of spreading disease during a season when the cholera was making havoc among the people; but the priestly party is undoubtedly correct in saying that sanitary reasons were not those which weighed most in the minds of the ministers. The all but publicly declared object of the pilgrimages was a political one. Under the pilgrim's cloak the form of the conspirator against established order was plainly distinguishable, and his staff might easily be laid down for a musket. What were the pilgrims to do upon reaching the shrine of their devotions? To offer prayers in which the most important element was composed of petitions for the saint's intercession with the Almighty to procure the speedy overthrow of the enemies of the Church, the liberation of the pretended Vicar of Christ upon earth from his "captivity," and his restoration to power and authority. Now this restoration and "liberation" mean nothing else than the ruin of the edifice of national unity for which the patriots of Italy have for *years, or rather* for ages, been laboring. The pilgrims virtually pray

that Rome may be given over again to the Inquisition, that the States of the Church may be subjected once more to the oppressive sway of the Pope and his Legates, that Naples may again enjoy the "paternal" government of the detested Bourbons, that dukes and archdukes may again fatten on the resources of the fairest districts of northern Italy, and the house of Savoy retire to the scanty domains secured to it by the treaty of Vienna. But *prayer* is not the ultimate object of these movements. They have a practical end to subserve. It is not to be supposed that those who have taken such pains to join in making a visit to a distant part, it may be, of the country are to settle down quietly on their return to their homes, and acquiesce in a domination which they have just been denouncing and praying against as a tyranny. They are henceforth the avowed champions of the Church. Their names and addresses have been scrupulously taken down by the ecclesiastics, and the pilgrimage has served as a grand review, a marshaling of forces for the benefit of friends and to strike terror into the hearts of the enemy.

The Italian government would have been blind had it not seen the true object of the projected pilgrimages; it would have deserved its overthrow had it been so weak as to suffer them to take place. Its apparent leniency would in reality have been a base betrayal of Italian unity, of religious liberty, and of the hopes of humanity.

How great was the disappointment of the clerical conspirators we may well conceive. At first, some slight show was made disregarding the order of the government; but little was gained by the attempt.—The populace, smarting under the wrongs of centuries inflicted upon it by the priesthood, could scarcely abstain from treating with personal violence the stupid wretches who were lending all their influence to place the yoke again upon their necks. Somewhat controlling their indignation, however, the people generally limited their action to accompanying the pilgrims with derisive laughter and coarse invective; while the king's gendarmes speedily brought the pilgrimage to a close, and sent the deluded men back unharmed to their homes.

Unable, therefore, to resist forcibly the mandate of the government, the clergy have bethought them of a device which certainly is entitled the credit of novelty. It is none other than the project of a "*spiritual pilgrimage*" as they choose to style it—in other words, an *imaginary journey to the shrines which devotees are not allowed to visit bodily!* Absurd as is the conception, the highest prelate in the Roman Catholic Church has actually endorsed it and conferred upon all that perform it according to his direction the richest rewards which he claims to have at his disposal. The external world were amazed a few months ago to see the new style of pilgrimages that had been instituted in which comfortable coaches on the railroad replaced the toilsome and dangerous journeyings of the foot-sore palmer. What must they now think

of a pilgrimage to all the great shines of the Holy Land, of Italy and of other lands, which can be accomplished in the brief space of a single month, without a farthing of expense, without exposure to the slightest peril, indeed, without leaving one's room, save for an occasional visit to the nearest church, and which yet is rewarded by plenary forgiveness of sins? Some ingenious person once entered into a computation of the number of years of indulgence which an early-riser might without difficulty secure for himself before breakfast, in the city of Rome, by visiting such and such churches, and reciting a given number of paternosters and avemarias; and the result was really astonishing. But the privileges of past generations of devout Romanists are entirely thrown into the shade by those which their successors at the present day may avail themselves of in their own homes and without any interruption of their ordinary pursuits of business or pleasure. The Papal Brief by which these extraordinary proffers of grace are held forth is dated August 19th, and is in more respects than one a curiosity of religious literature. We have therefore concluded to translate it entire from the Italian text, as published in the Pisan *Fede e Scienza*, of August 28th, 1873, and lay it before our readers.

PIUS P P. IX.

To all the Faithful to whom these letters shall come, greeting and apostolical benediction.

Whilst the wickedness of the impious has filled our heart with perplexities and bitterness, God in the abundance of his mercy in these most disastrous times has caused to arise from all the Catholic world many faithful men, who on the contrary are endeavoring to bring comfort to our grief and our affliction with many testimonials of affection, and especially with multiplied works of Christian piety.

Among these must certainly be reckoned the frequent and very numerous pilgrimages undertaken to the most notable churches and sanctuaries for the purpose of obtaining by prayer from God, the fountain of all consolation, by the merits and at the intercession of the most blessed Virgin Mary Immaculate and of the Saints, the desired peace of the Church and its triumph and the freedom of the Holy Apostolic See. But since some sacred pilgrimages which were to have been made to the most celebrated sanctuaries of Italy also in these last days, to the grief of all the good, have been interdicted, some faithful men of our city of Bologna have conceived the idea of inviting all the Catholics to a spiritual pilgrimage, to take place in the following month of September—a pilgrimage which they proposed to divide into three periods of ten days each. In the first decade the faithful, reciting to this end suitable and pious prayers, would imagine that they were undertaking in spirit a devout pilgrimage to the places of Holy Land hallowed by Jesus our Divine Redeemer; in the second decade to the chief sanctuaries of Italy; and in the third to the principal foreign sanctuaries. The above-mentioned faithful having subsequently humbly begged us that we should deign to grant of our apostolic benignity some indulgences in favor of this pious enterprise (*esercizio*), we, applauding most highly their holy and industri-

ous plan, gladly decreed to second the prayers that reached us in the following manner :

" Wherefore, trusting in the mercy of Almighty God and in the authority of his blessed apostles Peter and Paul, to all and singular the faithful of both sexes who at least with contrite heart, on any day of the approaching month of September, shall execute the aforementioned pious exercise to accomplish as above the spiritual pilgrimage, we remit in the accustomed form of the Church three hundred days of the punishments imposed upon them or in any other mode whatsoever incurred. Moreover, to all and singular the faithful of both sexes who for an entire decade shall accomplish the same pious exercise to make the said spiritual pilgrimage, and, upon a day to be chosen at will, truly penitent, confessed and having communed shall devoutly visit any church or public oratory, and there shall raise prayers to God for concord among Christian princes, the extirpation of heresies, the conversion of sinners and the exaltation of Mother Holy Church, we concede mercifully in the Lord plenary indulgence and the remission of all their sins. All and each of these indulgences, redemptions of sins and pardon of punishments we permit to be applied also in the way of relief to the souls of the faithful who, joined in love to God, have departed this life ; our rule and that of the Apostolic Chancery not to concede indulgences *ad instar* and the other apostolic constitutions and all other things to the contrary notwithstanding. The present [concessions] are valid for this year alone. It is our will moreover that the transcripts and copies of these letters even when printed, subscribed by any notary public, and authenticated by the seal of a person constituted in any ecclesiastical dignity, shall have the same validity which the same letters would have, were they to be exhibited and presented in their own original.

Given in Rome, near St. Peter's under the seal of the Fisherman, the 19th day of August, 1873, in the twenty-eighth year of our Pontificate.

Firm. Card. ASQUINI.

From an Italian correspondent of the *Catholic Review*, we learn that the "spiritual" journey has been mapped out for the imaginary travelers with as much minuteness as the routes laid down in one of Murray's guide-books ; though, it must be confessed, with much less reference to geographical accuracy. Thus, for the successive days of the first decade, consecrated to the Holy Land, we have "1. Bethlehem ; 2. Mount Tabor ; 3. Bethany ; 4. Tiberias—Church dedicated to Peter ; 5. Mount of Beatitudes ; 6. Gethsemane ; 7. Arch of the *Ecce Homo* ; 8. Mount Calvary ; 9. Holy Sepulchre ; 10. Mount of Olives.

It is interesting to notice what points are chosen for the "spiritual" pilgrimage in Italy and elsewhere in Europe and in Asia. Here is the list. For the second decade : "1. St. Peter and Paul's Churches, Rome ; 2. St. Luke's, Bologna ; 3. St. Anthony, Padua ; 4. Sanctuary of Oropa Piedmont ; 5. S. Gennara (St. Januarius), Naples ; 6. Madonna di Montenegro, Leghorn ; 7. S. Casa di Loreto (Holy House of Loreto) ; 8. Crucifix of Cavarzere ; 9. St. Peter's in Vincoli, Rome ; 10. Annunziata, Genoa." For the last decade : "1. Salette, France ; 2. Einsiedlen ; 3. *Sacré Cœur*, Issoudun ; 4. St. James of Compostella ; 5. St. Ignatius

Loyola ; 6. St. Boniface, Germany ; 7. St. Francis Xavier, Goa ; 8. ~~St.~~ Thomas, Canterbury ; 9. Grotto of Lourdes ; 10. St. John Nepomuc~~ne~~^e, Austria."

It will be noticed that in this list some of the most flagrant imp~~ro~~^{ro}ptures of the Romish Church are indirectly countenanced ; for instan~~ce~~^{ce}, the House of Loretto is to be visited, which is said to have been ~~the~~^{the} house of the Virgin Mary miraculously brought by angels from Pales~~ti~~^{ti}ne ; and St. Januarius is to be worshiped whose blood is said to become liquid on certain great occasions.

The Roman Catholics and the Free Schools.

OPINIONS OF THE SECULAR PRESS.

OUR attention has lately been drawn to some sound utterances of the daily secular Press respecting the united efforts which the Roman Catholics in all parts of our land are putting forth to overthrow our cherished system of Free Public Schools. For some extracts from two of the most influential of these journals we desire to make room in this article.

The St. Louis *Democrat* is known to our readers generally as among the most important organs of political sentiment in the West. It will be accused by no one of being in the interest of any one religious denomination. Yet some circumstances of recent occurrence have shown that its editors are not afraid to speak in defence of those time-honored institutions which are dear to every Protestant heart.

Recently, as we are, informed by the *Old School Presbyterian* of September 5th, a Mr. Coffey offered himself as candidate for the office of School Director in the Fifth Ward of the city of St. Louis. The district is one that is largely inhabited by Romanists, and the majority of the voters belong to the same political party to which Mr. Coffey professes adherence. Trusting to these favoring circumstances, Mr. Coffey publicly gave out that he intended to be elected as an *Irish Catholic*. The arrogant boast, however, seems to have cost the candidate his election ; his opponent who was not a Roman Catholic, nor, we believe, an Irishman, and who belonged to the less popular party, being triumphant by a large majority. It was after this result had been reached that the following article appeared in the St. Louis *Democrat*, under the heading "Common vs. Sectarian Schools." We reprint it from the columns of the religious journal already referred to.

Mr. Coffey proposed to show everybody that an Irish Catholic could be elected School Director in the Fifth Ward. He has succeeded in showing that a man who begins his fight with a threat against the school system can not be elected. Nor will his blundering utterance of a feeling not altogether concealed hitherto be speedily forgotten.

"We have no particular objection to an Irishman, a German, or an American; no particular objection to a Catholic, a Methodist, a Baptist, or a Presbyterian. But when a man of any race or creed proposes to be elected to the board to which we entrust the common schools, and to be elected because of his race or his creed, we hope he will be whipped as handsomely as Mr. Coffey was. We want to keep the schools what they are and always ought to be—the free common schools of this Republic, to which children of all nativities and all sects can be admitted on equal terms and with equal welcome, and over which no sect or creed—neither our own nor any other—shall have control. The business of these schools is to enable the child of the humblest citizen to become a qualified and useful citizen in a republic. Without education he will grow up a dangerous member of a self-governing community. Without means, education may be beyond his reach unless the free school system is maintained. These schools, therefore, are the bases upon which free institutions rest. When we give them a sectarian control or tendency we give to our free institutions a sectarian bias.—Whenever we are ready to declare that our government shall be a Catholic government, or a Presbyterian government, or a Methodist government, then we shall be ready to put the schools under Catholic, Presbyterian, or Methodist control; but until then they must be preserved with jealous care, free from all sectarian bias or mastery.

"It is the work of Catholics themselves that they are regarded as opposed to this system; they openly denounce it as hostile to their faith, and, whenever the opportunity occurs, seek to change that system by securing for the support of parochial schools a partition of the fund by which common schools are supported. The movement to that end in this State, with object openly avowed by the Catholic journal here, was met with promptness, and the result was the passage of a constitutional amendment forever prohibiting the diversion of any part of the public school fund to the support of any sectarian schools. Since that time, however, the effort of Catholics to obtain control of the School Board has not ceased. For what reason they seek control of schools to which they declare that they cannot and will not send their children, we can only guess. If, however, we suppose that they mean to render the present system ineffective, so that it shall the more easily be put aside for the parochial system, we only presume that they are consistent with avowed purposes and previous efforts. Under these circumstances, whenever a man proposes to be elected as School Director because he is a Catholic, people will try to defeat him in the belief that he means to break up the system of common, and substitute the system of parochial schools. The enormous majority for the amendment first mentioned has proved that the people of the State do not want such a change, and the vote in this city has repeatedly proved, just as the people of the Fifth Ward proved on Tuesday, that they do not want it.

"Come from what quarter it may, every assault upon, or attempt to undermine, this system of public instruction must be regarded as an attack upon our system of free and non-sectarian government. Religious freedom here demands freedom of education. The people of this country mean to maintain religious freedom, and the public school system as necessary thereto. We need not assure our Catholic friends that we do so in no sectarian hostility to them; they will find the same spirit of resolute resistance exhibited if ever any other Church or

creed, our own or any other, should attempt to control a system which belongs alike to men of all creeds and of no creed. As long as Catholics only seek to control or subvert that system, we are forced to defend it against them. But they must understand that it is a vital part, the very foundation of the institutions we hold dear, and we propose to defend it, against them or anybody else, as we would defend our country and our freedom."

Conspiracy Against the Public Schools.

[From the *Methodist*.]

THERE are now thirty Roman Catholic "parochial schools" in Brooklyn, all established to withdraw the children of Romanists from our public schools. They are to be increased as fast as possible. How many there are in New York City, we know not, but the Church has the same policy here that it has in the neighboring city, and, in fact, throughout the country. The Jesuits recently opened, in one of our wards, a new and costly edifice for the purpose. They had previously arranged with the families of nearly a thousand children to have them taken from the public schools in the ward, and marched with banners to the new building. The long procession was led by priests, but the little fellows, as they passed their old school-house, could not restrain their American feeling, and gave three cheers for the deserted place.

This bad work is going on all over the land ; and it becomes American citizens to judge of the bearings of Romanism on our social and political life by such indications. The design is, evidently, to break down the most approved, most salutary provision of American civilization and policy—the free public school system. When these Jesuits have secured, in their own ecclesiastical schools, a sufficient number of children to make a formidable show, they will begin a general and simultaneous outcry against the partial working of the public school system. They will show that it is devoted to Protestant children alone—though they themselves will be responsible for the fact. They will then insist upon a division of the school funds between their ecclesiastical schools and the public, or (as they will call them) Protestant ones, or demand the abolition of the whole public education. They have said and done enough already to show that such is their aim. But they have been fairly admonished ; the American people are too sensible not to have perceived their policy ; and these ecclesiastical foreigners will yet learn that they are on the wrong side of the world for their tactics ; that this is not Europe, with its mediæval obsequiousness to priestly dictation ; and that they assail in vain the greatest fortification of American liberty and public order—the common school.

The American people have been thinking of these things for some

years, and have pretty generally settled some three propositions on the subject. First, that as education is essential to the very life of a free commonwealth, the State has an indefeasible right to secure it to its subjects. Second, that, with our form of government and the equality of all religions before the law, the public education must not be trammelled by any religious partialities whatever ; religious training must be left to families, their Sunday-schools and churches. Third, that taxation for the support of this indispensable interest of government must, like taxation for other public necessities, be general and impartial, and that no ecclesiastical or other pretension shall enable the citizen to evade it.

These postulates are fundamental in American public life, and the foreign ecclesiastics, who are aiming at the ruin of our public education, will not be allowed to gainsay them. If they choose to establish schools for their own churchly ends, they must do so with the distinct understanding that they are not to claim the funds of the State for them, nor withhold for them the taxes ordained by the State for the common welfare in this as in other matters. Let them ponder this fact well, for on this rock they will be wrecked in the coming conflict which their defiance of the profoundest sentiments of the American people is hastening on. Their claim will be met at this point with a resistance and an indignation which will be national and overwhelming. It will make a crisis in their history in the New World.

The Romanists allege the importance of religious training as the reason for their opposition to the public schools. We all admit its importance ; the strongest advocates of the common schools are the best advocates of religious training. With them it is not a question whether there shall be religious training, but where it shall be. They insist that it cannot be in the common school, and that it should not be there even if it could. The few hours a day spent by the child there cannot afford opportunity for the scientific recitations and religious training besides. Religious ceremonies or lessons there must necessarily be of so cursory and superficial a character as to deprive them of impressiveness and value. Many if not most of the teachers must necessarily be crude in their own religious ideas, and incompetent for any safe theological or religious training of children. Many of them will be likely to have theological opinions which parents could not approve. Evidently the common school is not then the place for such training, and most intelligent Protestants would not wish the religious opinions of their children to be tampered with by the young, inexperienced instructors of these schools. They hold this training to be sacred to their families, their churches, and their Sunday-schools. Protestantism has competent provision for it in these means. If Romanism has not, then Romanism is alone responsible for the deficiency. Instead of doing violence to a great public means of enlightenment in wholesome secular knowledge, or of claiming a division of the public

funds appropriated to this purpose, Roman Catholics should go to work to provide in their families, their Sunday-schools, and their church services, the training supplementary to that of the public schools, which Protestantism so abundantly possesses. This is the proper, the only admissible remedy for their alleged grievances.

Meanwhile we admit frankly that the public education does damage their cause, as they affirm ; but the fault is not in the public education—it is in their cause itself. Free speech injures their cause in this country ; but would they claim that this freedom shall be restricted by law ? Our free press impairs their mediæval ideas and traditions, but will they have us shackle the press ? The free school is doubtless a mighty power against them, and yet it says nothing against them ; it discusses not their dogmas. Its mischief to them is that it is a fountain of light ; that the purely secular intelligence it imparts strengthens the common-sense of the people, and dispels from the popular mind legendary beliefs, traditional superstitions, and obsequious deference to priestly authority in matters of opinion and conscience. Hence Romanism does lose vastly in this country. It would have, to-day, ten millions of population here, its journals tell us, if it had been able to retain its accessions by immigration alone ; whereas it has, according to its best authorities, not half that number ; and the Baptists and Methodists singly exceed it in adherents. Its losses in the nation are indeed marvellous ; and they are marvellous proofs of the leavening power of American thought.

The common school doubtless exerts much of this power, though without a direct word on the Romish peculiarities. Every free and enlightened interest of the country exerts it more or less. Popery is the product of an obsolete age ; every peculiar attribute of modern civilization is tacitly, if not openly antagonistic to it. The *rationale* of all its recent disasters in Europe, and its continual losses in this country, is seen in this one fact. But this fact its ecclesiastical authorities will not see. They insist on reversing modern civilization ; they assume an astonishing audacity in the attempt ; they proclaim new dogmas which the age can honestly treat only with indignation or sarcasm. They declare the dogma of the Immaculate Conception of Mary, of the Infallibility of the Pope, and all the preposterous postulates of the Syllabus. They revive the debasing legendary miracles and pilgrimages of the middle ages. And here in the New World they dare to lay hands on the most sacred interest of the Republic—the public school. It is, in fine, a determined fight between the dark ages and the nineteenth century. But the contest is desperate for Romism. There can be no doubt of the issue, whatever calamities may attend the course of the contest. The disasters of the Church in Germany, Switzerland, Italy, Spain, and Brazil, show not only the *intensity* of the conflict, but its inevitable result. We do not fear then for *our public schools* finally ; we believe that the attempt to break them

down will be attended by one of the most disastrous reactions against Popery of modern history. But our confidence in their final safety arises from their timely defence by public opinion, especially the public press.

The State and the Roman Catholic Church.

[The following article, which originally appeared in the *London Pall Mall Gazette*, and was reprinted in the *New York Times*, will be found worthy of a careful perusal. It is written by one who is well versed in political science. —Editor CHRISTIAN WORLD.]

One of the most striking features of our time is the general and unquestioning belief that the essentials of political life are altered because its forms have undergone so complete a change during the last fifty years. Not more than half a century has elapsed since England abandoned her attitude of oppugnance and exclusion toward the Roman Church, and yet the present generation is quite at a loss to understand a political situation very analogous to our own in past times—a situation which is now engrossing the attention of every continental politician. Germany and Switzerland seem to be almost exactly in the same position with regard to Rome in which England found herself in the times of Elizabeth and James I, with the difference that those countries have behind them 200 years of toleration, very much like (although due to entirely different causes) the epoch of toleration which England looks forward to now after a similar period of just intolerance. And Germany and Switzerland are in this dilemma now simply because they did not act as the English and the Dutch did two centuries ago. There are questions the solution of which may be postponed, but the day arrives when they must be solved; and the longer the solution is delayed, the more difficult it becomes. Among these unavoidable questions, none requires to be met with more courage than that of the relations between the Roman Church and those States in which the majority is Protestant. Nor is the question to be disposed of by any general abstract principle, such as the principle of absolute religious liberty. Germany and Switzerland are not in the position of wholly Catholic nations, like Italy, France, and Belgium, nor in that of entirely Protestant countries, such as the United States or Sweden. They are in fact, in very much the same condition that Holland and England were in at the beginning of the seventeenth century. Before granting absolute liberty they must put the authority of the State above all contest. As they neglected to do so, or were unable to do so, 200 years since, they must venture on it now; for they have to deal with an enemy as daring as he is powerful.

The Catholic Church, indeed, is one of those organisms for which our abstract and absolute formulas are completely inadequate, both in theory and practice. Its long duration, its powerful organization, its numerous officers, its wealth, its universality, would make of it a most dangerous enemy under all conditions. And there happen to be two circumstances which necessarily bring this organization into conflict, sooner or later, with the national and secular interests of every State. These two circumstances are the supreme sovereignty of the Pope—that is to say, a foreigner residing in a foreign country—and the celibacy of the priests. The one makes every Catholic priest the subject of a higher power than the laws of his country; the second frees him of every consideration of worldly interest, enlisting him in the service of an abstract ideal, and an ideal which is the negation of the State. The contest may slumber for a while, as it has done in Germany since the Thirty Years' War, out of sheer exhaustion, or as it does just now in England, because the Roman Church is as yet too weak to exhibit its ultimate pretensions; but as soon as some energetic man gets the upper hand at Rome, and finds his ecclesiastical army ready for war, the conflict must inevitably break out again. The struggle once begun, the well-convinced or well-disciplined soldier of an abstract ideal, his feelings unhampered by wife and child, will pay not the slightest regard to any considerations except such as are imposed upon him by the only authority he acknowledges in the last resort. The question, therefore, is not so much whether the State has a right to set aside the rules of *jus gentium* in its war with the Roman Church, as whether it is expedient and useful to put them aside. The English and Dutch Governments had an undoubted right to deny all political and civil functions to the members of a church which confessedly plotted, here for the delivering over of the country to Spanish oppression, there for the overthrow of the reigning dynasty. But did they act wisely in exerting the right? The examples of Austria, Bavaria, and Belgium—where the contrary policy prevailed, with the result that those countries were entirely won by the priests in less than fifty years—seem to give a significant answer to that question; and the success of England and Holland in maintaining their integrity and their independence must necessarily persuade the Germans and Swiss to follow a similar policy, when Poles and Alsations on the one side, and the Sonderbund cantons on the other, are supported by the Roman Church in attempts to impair the integrity of the German and Swiss States. However, times are changed—not in substance assuredly, but certainly in form and habit; so that a thorough and consistent measure of expulsion and exclusion cannot be applied to the enemy. The means of intercourse are too manifold and too free to make any such measure possible, if it were desirable. The expulsion of Monsignor Mermillod and the

Bernese curates from Switzerland, of the Jesuits and "similar orders" (as the very elastic text of the German law has it) from the Empire, are acts which not only jar on our modern conventional ideas of toleration, ut they will prove totally ineffectual, and worse : they will give the glory of martyrdom to the happy victims, while to the Swiss Governments, and to the passionate statesman who governs Germany, they will bring the odium of persecution.

It is not so, however, with other laws framed at Berlin for the struggle against Rome, the sole aim of which is to bring the Catholic clergy again under the control of common law, from which they had silently crept away, declaring themselves suddenly and noisily emancipated from its rule, and to counterbalance the injurious influence of celibate and school discipline. The common law in Germany—whether wisely or unwisely it is not for us to decide—exacts from every citizen who proposes to enter any professional career, be it that of a physician, a lawyer, a clergyman, a tutor, or a civil official, a course of from two to four years of university study. To this rule the Catholic clergy cheerfully submitted in those balmy days when religious strife slumbered in Germany—that is to say, from 1638 to 1830 or thereabout. But when the Roman Church began to lift her head and to take the offensive against all opponents—viz., about 1835—the universities, where future priests had mixed with future clergymen, doctors, lawyers, and professors, and saw a good deal of real life, began to be abandoned. Everywhere seminaries were founded where the future apostle was sequestered, from the age of ten or twelve up to twenty or twenty-one, when he definitely took orders, from all contact with the world. This system, which had long before killed the Faculties of Catholic theology—nay, Catholic theology itself—in France and Italy, worked admirably in Germany, and soon showed its results—sooner, indeed, and more strikingly than was agreeable to the bishops ; who, in 1870, when they were still struggling for their independence against Rome, found themselves abandoned by the low clergy educated in the seminaries, as well as by the Governments, and finally obliged to surrender. The good old German Pfarrer of the Hermesian school, such as the Faculties formed him, who heartily blessed a mixed marriage even when the children were not to be brought up in the Catholic Church, had become a myth in Germany. The pulpits are filled there nowadays with fanatic young priests, who dictate their will to the too supple and submissive bishops.

Events will show whether Germany is in time to return to her traditional system of national education with regard to the priests. It is, perhaps, more feasible there than it would be in a country where the Faculties of Catholic theology are legally suppressed, as in Cambridge and Oxford, or virtually dead, as in Paris and Toulouse, in Bologna and Padua. In Germany, indeed, the interruption has been one of thirty

years only, and the Faculties are as yet complete in their teaching *personnel*. It is an experiment to be made ; and we think, on the whole, and under the special conditions of Germany, which differ so widely from ours, it is a promising experiment. It has, indeed, three great advantages in its favor : it is in accordance with the spirit and tradition of the country ; it is in harmony with the laws of the country ; and it has successfully worked there for more than two hundred years. At any rate, English observers ought to distinguish between the two sets of laws recently framed in Germany and Switzerland against Rome and the Jesuits, as well as between the different conditions of Continental States both among themselves and as compared with England. One thing is certain, hostilities have commenced, and there is no ground of compromise. Neither the hot temper and iron will of Prince Bismarck, nor the intoxication of Rome and the logical absolutism of the Company of Jesus are likely to yield. Already most of the seminaries are closed in Germany, and most of the clergy have solemnly declared that they will not submit to the new laws. It may be as well that the spectators of the duel should have a clear idea of its provocations.

The Evangelization of Spain.

BY REV. MR. FLIEDNER, OF SPAIN.

[WHILST these pages are going through the press, the Conference of the Evangelical Alliance is still in the midst of its deeply interesting sessions. A number of papers of great importance have already been read, and others are yet to follow. For some of these we may have room in a future number. We can make room at this late hour for only one, which not only is comparatively brief, but presents points that give it a permanent value. We follow the copy furnished by the author to the *New-York Tribune*, merely correcting a few typographical mistakes.—Editor CHRISTIAN WORLD.]

THE greatest boast of the Spanish nation, the advantage which it is believed to possess before all Roman Catholic countries, the object for which it spent all its intellectual and moral strength, during centuries, is its religious unity. Neither Jew nor Moor might dwell in this Catholic country ; and when more than 800,000 Jews at once, then innumerable Moors, had to emigrate, from beautiful Andalusia into misery, leaving all their goods behind, it was so little looked upon by Spaniards as a cruelty, that their most famous author, Cervantes, not only excused but praised this proscription. The tribunal of the Inquisition was established to guard the unity and purity of the Catholic faith, and members of the first families of Spain counted it their greatest honor to be the helpers and the officers of the Inquisition. And when they had cleared their own land by the crusades against the Moors, they turned to the task of gaining the victory for the unity of the *Romish Church* in foreign countries, by the power of their weapons and the

weight of their politics, against the heretical attack of the Reformers. It seemed as though they were not to struggle in vain. It was chiefly to be attributed to the efforts of Spain that the evangelical movement in France was hampered, and almost destroyed in the southern provinces of the Netherlands, in Bavaria, Italy, Austria, and Poland.

It is true Spain had to do frightful penance for those services rendered to the Romish Church. When the Westphalian peace put an end to the fiercest raging of the religious war, its object was not only not attained, but Spain's foreign power, stricken to death, its inward strength vanquished, the country impoverished, and towns ruined. On the other hand, the monasteries and chapels are counted by thousands, and the priests and monks by hundred thousands, and yet to this day the pride of the Spaniard in the unity of his faith remains unshaken. Even in the last revolution, 1868, the Romish Church was for this reason retained as a State Church. It was not religious freedom; it was merely religious toleration which was granted "if a Spaniard should perhaps confess another faith," which was, however, looked on as impossible. The complaints of the priests against the evangelical movement are directed chiefly against this point: that we wish to tarnish the ancient fame of Spain. Their prudence requires that the new life should be ignored or looked upon as artificially called forth from without. Their efforts are directed to prove that Spain still has the right to bear the name of a Catholic country and retain its allegiance to the Romish Church.

But it was not in vain that the Spanish martyrs shed their blood. The testimony to the truth which they gave in a land where it met with opposition has not been lost. The knowledge of the efforts made by the evangelical Spaniards, and their cruel suppression, was the occasion of the setting of other countries free from the Romish yoke; and, thank God, this testimony of the martyrs was not in vain for Spain either. After three hundred years the fetters of religious tyranny are at last broken, and we see at once the seed of the Gospel falling on good ground, germinating, taking root and growing. Even years before the last catastrophe which gave back freedom to Spain, everything was prepared for a new propagation of the Gospel. Neither English money, distribution of the Bible, nor political liberalism called forth this movement; that merely took away the last bars, which sooner or later must have yielded to the spiritual development as certainly as the husk under the growing corn. When Isabella was driven away the Protestant Spaniards, who had been banished for their faith, returned. As soon as Spain was open the workers stood ready to sow and gather in the harvest in their beloved country, which they had to leave for the sake of the word of God.

Truly we have a fine field, and in part already with harvest. We do not share the extravagant hopes of those who expect to see the whole of Spain Protestant in a few years. A nation that had been held for three centuries under such an intellectual pressure and in idolatrous servitude by Rome cannot all at once be freed from this sad state and its consequences. But that, along with all this superstition and infidelity, a new spirit of faith is moving; that even on this seemingly stony ground the seed of the Word has not lost its power, is a proof that this new era of religious freedom is not offered to the Spaniards in vain. Many congregations are already formed throughout the whole country, and the evangelical movement is a living reality and worthy the support of Christian

brethren. The work of evangelization of Spain has been hitherto very little known with regard to its inward nature and its extent. With a few outlines we will endeavor to sketch the field of work, the Christian workers, the hindrances and the hopes for the future, and we trust it will become more and more evident, not only how welcome but how necessary the help of Protestant Christendom is in Spain.

PROGRESS OF PROTESTANTISM.

Entering the Peninsula from France, we pass through the Basque Provinces, the residence of the Carlists, where, up to this day, very little has been done on account of the civil war, which has there its dwelling-place. These provinces are regarded as the most bigoted ones, as the majority of their inhabitants are partisans of Don Carlos. However, as often as one of our colporteurs has succeeded in penetrating this region, he has had a successful sale of Bibles, and met as well as with much enmity with much encouragement. It should never be forgotten that the Carlist cause is at least as much, if not more, a political one than it is a religious one. The neighboring Province of Aragon is famous through the Virgin of the Pillar, whose worship reminds us of the Ephesian Diana. But as it was said there in the time of Paul that the Word of the Lord grew mightily and prevailed, so also in Targarona the Word has found soil and made growth.—Not only has a small Protestant congregation been formed, but the place of worship belonging to it, situated in the principal street of the town, and in the neighborhood of a Romish Church, is always crowded at the hour of service. Of course the priests have tried all they can to hinder the work. They have appointed special prayers and processions against the Protestants, but as always happens they have only become instruments of directing general attention and interest to their opposers. A school is connected with the church. Then in Barcelona, the capital of Catalonia, we find already six different places of worship, with eight schools, which hundreds of children attend. In the neighboring island of Minorca there is a congregation and a school. Some mission stations are in the surroundings of Barcelona, and the work among the Catalans would have been unbounded but for the want of workers and the Carlist war. That is the East of the Peninsula. I have found among the common people in Spain a great deal more of religious sentiment and a greater want of religion, a greater hunger and thirst for righteousness, than I have found in Austria or Italy.—Africa, it is said, begins with the Pyrenees, it may not be true but in a very limited way. But perhaps this standing afar from the current of European civilization has guarded to the Spanish nations the natural warmth of their religious sentiment. If we had only men to send, in order to fill the whole country with the sound of the Gospel, in each town, in every village, ten, twenty, hundreds would listen to us with eagerness and rejoicing.

It is true the political changes have affected the work, but hitherto only to a very limited extent. The Carlist war has closed the northern provinces before the political revolutions have drawn the general attention from the religious matters to the political ones, and the general uncertainty hinders a good many friends from helping, as they would do under other circumstances. But these nearly five years of religious liberty have not been in vain. To a large extent Protestantism has made itself known in Spain. The Spaniards have learned to look on Protestants, not as terrible monsters, but as good, earnest, zealous men—"who,

perhaps, are better Christians than we ourselves," is sometimes heard—and who care for the education of the children more than they ever used to care for themselves. Salmeron, the last President, protested against Spain being called still a Catholic country; and it is true that not only a great part of the country is indifferent to religion, but that also there exists among the lower classes a bitter hatred against the Roman Catholics. In the last revolution in the South they put the Archbishop of Granada in prison, destroyed some churches and nunneries and the famous processions of the Holy Week did not dare to come forward.—Only in Valladolid the people said: "Our Holy Virgin is republican, too." They adorned her with the red cap, and carried her around. We do not require to enlarge on the harm which such exercises must do to religion in general and to the evangelical movement in particular. But we would do wrong to judge of the state of the country merely by these. The unsettled state is not merely the fault of the Republic; it received that along with the financial troubles and the Carlist Rebellion as a sad inheritance from its predecessors. It was to be expected that the pride of the Carlist would swell on the departure of the King, and also that their means would be increased. But if they had any real strength they must long ere this have been at the gates of Madrid in the utter want of power of the present Government to make any decided resistance. We will not forecast the future, and less still in that strange country where, as the great English statesman, Pitt, said, two times two is not always four—that is, sometimes most accurate calculations prove to be false. But we must confess that all the disturbances hitherto have not hindered the work of evangelization nor affected it in a serious manner; and therefore we are justified in not waiting for the political or social condition of the country to become settled before we go on with our evangelization work. Whatever government be established, it does not seem probable that religious liberty, already won, would ever be withdrawn in the course of the next years.

RELIGIOUS LIBERTY.

The whole tendency of Spanish politics went to a separation between Church and State—i. e., a disestablishment of the Church of Rome. When the Government had at last made the religious tolerance in regard to the churchyards a reality, it extended the same to the hospitals, infirmaries, and benevolent institutions. So now not only these sometimes well-endowed hospitals are thrown open to our needy brethren in the faith, but they may enter without fear of being tormented on their death-beds by the religious fanaticism of those who compass land and sea to make one proselyte, as was formerly so often the case.—Measures are also taken to prevent extreme unction being administered to them against their own will, when in an unconscious state. The clergyman has free admittance to the members of his congregation, and when necessary can, with their consent, remove them and place them under other care. That is certainly all we can wish, and more than we ever hoped to attain. It is true we have in Spain, yet, very few churches or chapels; and only two in Seville and one in Xerez are our property. Our field of labor in Spain is newer than that of our brethren, the Waldenses in Italy, who have found helping hands to build them churches, and who possess a theological seminary. But, as we are younger, I trust we will grow faster, for our field of labor is a hopeful one. We are therefore very thankful that just from America has come an offer of helping in the

foundation of a seminary for Protestant preachers in Spain. What Spain most needs is earnest, well educated, evangelical preachers. A seminary is an urgent necessity, and the sooner it can be established the better. Perhaps none of those who attend this meeting feel so much the want of Christian union among the evangelical brethren as we in the isolated Spain on the end of Europe. We will gladly return to our lonely missionary posts, strengthened by the sight and the enjoyment God has given us here; but we earnestly hope that all of you will accompany us with earnest prayers, as we do in our young churches for you.

MISSIONARY INTELLIGENCE.

HOME WORK.

Chelsea and Boston.—Rev. M. Dwight.

By far the greater number of the families which our missionary visits are professedly Roman Catholic; thus, during the month of September, he carried the Gospel into 380 Roman Catholic families, into 50 Protestant families, into 6 in which the parents were of different faiths, and into 6 where they were Jews. To all these families he endeavored to make the glad tidings of salvation known, either by the sale or gift of a Bible, a New Testament, a copy of the Gospel according to St. Matthew, or a simple tract. Where he was permitted to do so, he engaged in devotional exercises. In thirty families he read or repeated portions of the Holy Scriptures, and offered prayer; of these sixteen, or more than half, were Roman Catholic. This is an encouraging sign that, even in the great centres of population, where the power of the priest is most easily brought to bear upon his flock to prevent it from listening to the truth, there are multitudes more or less accessible to kindly Protestant influences. As usual, our missionary found a lamentable ignorance on the most vital points of religious experience. The impression apparently is that, after a supposed regeneration by virtue of baptism, *there is little need of the Holy Spirit's*

influences. "In conversation with Roman Catholics," says Mr. Dwight, "I earnestly urge the necessity and blessedness of the new spiritual birth. Not one in five hundred seems to have heard of it as a necessity in the case of adult persons." Mr. D. has followed the people not only to their homes, but also to their places of business, and has endeavored to reach them even in their haunts of dissipation; and he closes his report with the expression of his conviction that the books and tracts distributed are read with interest, and his prayer that they will prove of lasting spiritual advantage.

Louisville, Ky.—Mrs. J. M. Sadd.

The report of our missionary in Louisville indicates some of the means by which the poor, deluded people who have from childhood been led to place their sole confidence in their ecclesiastical guides are often enlightened in respect to the true character of their religion and brought under more salutary influences. In one case a poor widow with six children applied to the Roman Catholic priest for assistance; but she could obtain none save upon condition of surrendering them all to the "sisters," to be educated away from her in their schools. Reluctant to part with them all, she found her way to the Protestants, and finding "that they did not teach anything bad," promised to send

her children both to the Sunday and Industrial schols. "The priest," she said to Mrs. Sald, "cannot know a parent's feelings, or he would not make me give *all* away." Another poor woman was induced to exclaim, "We have concluded to go by the *Bible*; the priest's way is *so cold*!" And the circumstance that produced this impression upon her mind was that when she had desired to have her babe baptized the priest was nothing loth; but when she solicited assistance at a later time, for its burial, she could obtain none from him.

Cincinnati.—Miss Schiller and Miss Furler.

Besides making a large number of visits to families, mostly Roman Catholic, as well as to the City Hospital (and one, this month, to the Roman Catholic Hospital), always accompanied by religious conversation and the distribution of tracts, etc., Miss Schiller teaches a mission sewing class both for the purpose of instructing the girls in a very important matter, and to serve as a means of bringing them under sound Christian influence. In her report for September she speaks encouragingly of the growth of her class, and says that it is increasing so fast in numbers that she can now call it a *school*. The girls realize the importance of taking advantage of the opportunities afforded them, and appear to be anxious to make improvement. That the good seed of the Word which is sown in these youthful minds is not all lost is shown by some circumstances that came to Miss S.'s knowledge after the recent unexpected death of a very conscientious little girl who had been her pupil. According to her mother's testimony, the child had been accustomed for some time to watch her opportunity "to slip away to a secluded place, with her Bible and hymn-book in her hands, to be alone with Christ."

Iowa City, Iowa.—Rev. Francis Kun.

Our missionary to the Bohemians in and around Iowa City has labored faithfully and with many marks of encouragement during the months of August and September. His attention has been divided between preaching, visiting among the families of his countrymen, distributing religious books and tracts, and in every way within his reach endeavoring to excite among this interesting people a thirst for the truth of the Gospel. It is yet too early to speak definitely of results, but not too early to be convinced of the need of just such labor among a people whose spiritual teachers have sadly neglected and misled their flocks. As elsewhere among the emigrants from most of the countries where Romanism has long predominated, the great enemy of evangelical effort is found even less in the superstition fostered by the priesthood than in the unbelief which is engendered of that superstition. Yet the church-building in the country where our missionary preaches is well filled with attentive hearers. "Pray for us," he writes in conclusion, "that the faith of Huss may be revived among his countrymen!"

Davenport, Iowa.—Rev. C. Peisch.

During the summer, Mr. Peisch has prosecuted his work without interruption. His visits to his countrymen, the Germans, are already numbered by hundreds. After a first visit which was conducted in great measure with a view to exploring the field, he went over it a second time, and found, to his great pleasure, that a more hearty welcome was extended to him than on the former occasion. Suspicion of his motives seemed to be dispelled, and the people, and particularly the men, exhibited great readiness to enter into conversation on religious topics. True, the manifest object in most cases was to

have a discussion, for discussion's sake; but the missionary clearly defined his object, which he told them was not to engage in argument, but to talk to them of a Saviour's love. And in unfolding the attractions of this love, he was generally listened to with respect, if not always with entire sympathy.

Chicago.—Rev. A. Miller.

Our most recently appointed missionary, Mr. Miller, himself a German,

dwells in his report of labors in the month of September upon the vastness of the field for evangelical effort among the multitudes of foreigners in this great city of four hundred thousand souls. Hitherto he has of necessity done little more than prepare the way for future work. In this he earnestly prays that he may be assisted by the prayers of all those who sympathize in the advance of Christ's kingdom.

LITERARY NOTICES.

About Men and Things.—Papers from my Study Table Drawer. By C. S. Henry. New York: Thomas Whittaker, 2 Bible House. 237 pp., 12mo. Price \$1.50.

For a chatty companion, a half hour or so, when the reader is cosily spending his long winter evening before the library fire, we do not know that we can recommend anything better than this little volume. If Dr. Henry's way of illustrating his meaning is at times odd, it is never trite or tiresome; and then, as every one knows who is acquainted with the author at all, he wages an irreconcilable war against all shams and hypocritical pretences. The conventional sophistries with which men endeavor to cloak their immoral, or, at least, questionable practices, form a favorite target for his well-directed arrows. No one can rise from a perusal of any of Dr. Henry's papers a worse man, but he may rise from them with clearer perceptions of right and a more fixed determination to be an "honest" man, in the fullest sense of the word; not because honesty is the best policy, but because it is the right course both in the eyes of God and of all men whose good opinion is worth having.

Apologetic Lectures on the Moral Truths of Christianity. Delivered in Leipsic in the Winter of 1872. By Chr. Ernst

Luthardt, Doctor and Professor of Theology. Translated from the German by Sophia Taylor. Edinburgh: T. & T. Clark. (New-York: Scribner, Welford & Armstrong.) 415 pp. Crown 8 vo.—Price \$3.00.

These lectures are sound and scholarly discussions of the great themes of Christian faith and life. They are "apologetic" not in form but in their ultimate bearing. The crucial test to which Christianity, and not only Christianity but every other form of religion that comes to men demanding their acceptance is and must be subjected is just this: What does it make morally and physically of man? External evidences, human testimony, even miraculous appearances, as they are believed to be, may deceive and cheat; but this proof can never fail and is in itself sufficient. "Unless Christianity," says Dr. Luthardt, "can prove itself to be the moral power of public and private life, all other proofs will be in vain. . . . If, however, anything is certain, it is this, and if any evidence in favor of Christianity can be brought forward it is this, that it has been, both historically and actually, the power and the blessing of our entire national existence, and that it is an inexhaustible source of moral renovation for all nations. Such has hitherto been its mission, and that mission is not yet ended."

Kitty's Scrap Book. By Joanna H. Mathews, Author of the "Bessie Books," "The Flowerets," and "Little Sunbeams." New-York : Robert Carter & Brothers, 1873. 12mo. Price \$1.00.

This is the last of the "Kitty and Lulu Books," one of which we noticed in a late number. The titles of the other volumes are "Toulon and Pussy," "Kitty's Robins," "The White Rabbit," "Rudie's Goat," and "Kitty's Visit to Grandmamma." Either singly or together (in a box, and costing \$6.), they form a charming present for a child. Like all of the other books of Miss Joanna Mathews which have come under our observation, they combine instruction with amusement to a commendable degree. The characters, mostly children, are well delineated. They talk and act like children, and not like old people: but they are children under good moral training, intercourse with whom cannot but be beneficial to all who make their acquaintance.

New Publications of the *American Tract Society*, 150 Nassau-street, N. Y.

The children have a rich treat in store for them, if we may judge from the beautiful array of books which their old friend, the American Tract Society, has just brought out. Our readers, whether they be parents who desire to obtain for their children the volumes which will best combine pleasure and instruction, or Sabbath School teachers who have an eye to the most judicious selection of books for their libraries, will be glad to read at least the titles of the new claimants for their attention.

First we must notice a series of volumes, the sub-titles of which are the successive clauses in the encomium of charity, or love, in the immortal 13th chapter of First Corinthians—"Charity suffereth long and is kind," "Charity envieth not," "Charity vaunteth not itself; is not puffed up," etc. There are thus far eight volumes, each distinct in its story, and yet connected with the rest by its bearing upon the general topic, and uniform with them

in size, type and binding. The price of each is 40 cents (postage 6 cents), and each contains one hundred pages, or a little more, of delightful reading matter. We have not room for any extended notice of the volumes separately, but must confine ourselves to giving the simple titles, which are *Alice Mailland's Trial*, *The Concert Programme*, *Horace Carllon's Essay*, *Dora Felton's Visit*, *Oakfield Lodge*, *Frank Merton's Conquest*, *Rachel White's Fault*, *Ethel Seymour*. The wood-cuts, which are in the Society's best style, are uncommonly pleasing, being executed with a freedom and grace which children recognize as easily as do their elders.

For the youngest children the Society has just published a thin 18mo: "*My Pet's Picture Book*," with large illustrations and letter press on opposite pages (price 30 cents, postage 4 cents); and four still smaller books, which will at once catch a child's eye, from the pretty medallion bouquet of painted flowers on the outside of the cover. *Julia and her Kittens*, and *Fred and his Dogs* (25 cents each, postage 4 cents), are small enough to slip into one's coat pocket, and their still more diminutive companions, *Out West* and *Poppet* (20 cents each, postage 2 cents), you could conveniently carry home (to surprise the little ones in the nursery) in your watch fob.

Wilson's Kindling Depot, by Mrs. C. E. R. Parker, is a story for boys. It breathes a good, healthy and hopeful spirit, for it tells how, instead of giving themselves up to useless repinings and silly day-dreams, two noble lads set themselves to relieving their widowed mother, by simply doing what they could. (16mo, 144 pages; price 60 cents, postage 8 cents.)

A Week's Holiday and other Stories for Children, by S. Annie Frost, is a thicker book of 208 pages (price 75 cents, postage 10 cent), but is intended for a younger class of readers, by whom its short narratives will be duly appreciated.

For older readers the same Society has published a pleasant book of Christian comfort, which within the brief compass

of 48 pages, 18mo contains a sermon and several minor extracts on the believer's hope (price 50 cents, postage 6 cents). It is entitled the *Anchor of the Soul*. Need we say anything beyond this, that the sermon is by the Rev. *William Arnott*, to secure for it the interest of our readers.

The *Family Christian Almanac* for 1874, has already made its appearance, as full as ever of neat illustration and useful information.

From Messrs. Lee & Shepard we received their latest musical publication, *The Morning Star*, "a collection of music for choirs, singing schools, conventions," etc., and *Golden Sunbeams*, a smaller book intended for "the Sabbath School, the social meeting, and the home circle." D. F. Hodges edits both, with the assistance of G. W. Foster in the first and J. H. Tenney in the second.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
30th September, 1873.*

CONNECTICUT.		IOWA—continued.	
Greenwich. Oliver Mead, donation \$4, C. W. \$1.	\$5 00	Mt. Pleasant. Circuit M. E. Ch.	28 00
Hartford. Morgan Lewis, Esq.	5 00	Crawfordsville. U. Pres. Ch., H. C. Russell \$5; Mrs. Julia A. Clemens \$2;	
	10 00	J. W. Maxwell, J. W. Crawford, M. Brown, W. Maxwell, Wm. Adams, J. H. Maxwell, N. E. Cunningham, H. B. Hawthorne, Wm. McKee, E. J. Caldwell, Rev. T. Brown, Robert Braden, \$1 ea.; others \$21.60—to constitute Robt. Braden a L. M.	40 60
NEW YORK.		Iowa City. Various sums	30 90
Poughkeepsie. Mrs. M. J. Myers	30 00		230 00
Trumansburgh. R. Tallmadge, M.D.	2 00		
Glasco. Mrs. Rev. J. J. Buck	5 00	River Side, Dakota Ter. Rev. L. Bridgeman	2 00
	37 00	London, Eng. From J. W. A. In memorandum W. J. A., for Christian Work in Central Mexico, under the charge of Rev. H. Chauncey Riley, D.D., £100 sterling.	593 33
PENNSYLVANIA.		<i>Received for the CHRISTIAN WORLD, in addition to items specified above:</i>	
Eldersridge. Congregation, per Wm Fritz, Treas.	14 45	S. C. Wilcox, Berlin, \$3; Rev. J. Crystal, Hudson City, \$1; Rev. J. Wykes, Sidney, \$1; C. E. Wilcox, Fulton, \$2; Miss C. Tripler, Yonkers, \$2; Rev. S. L. Johnson, Cohoes, \$1; Wm J. McLaughlin, Calamus, \$1; Mrs. A. Noyes, Westmoreland, \$1; J. S. Somerville, Snow Shoe, \$1; Rev. E. Wright, St. Louis, \$1; C. B. Lovewell, Wellesly, \$6; Dea. D. B. Chapin, Newport, \$1; John Putnam, Fitchburg, \$2; Mrs. P. M. Close, Farmington Hill, \$1.10; D. Maul, Bridgeton, \$1; John O. Spring, Leominster, \$2; Robert Beer, Pittsburgh, \$1; Mrs. S. M. Fellows, Brooklyn, \$1; J. P. Lovell, Millbury, \$2; H. D. Sherrard, Philadelphia, \$1; F. B. Woodworth, Baltimore, \$1; Wrapping paper 25c.	35 35
West Lebanon. Congregation, per A. H. Fulton	11 19	Total for month.....	
Bethlehem. Rev. Samuel Reinke	3 00	\$993 38	
	28 64		
MARYLAND.			
Baltimore. Wm. B. Phelps, additional to church collection	16 00		
" Graham Dukhart, don. \$5, C. W. \$1,	6 00		
	22 06		
ILLINOIS.			
Danville. S. S. Dobbins, member of Pres. Ch., per th. pastor, Rev. A. S. Brooks	50 00		
Chicago. C. Busby, for Ger. Mission and in part for L. D.	50 00		
	100 00		
IOWA.			
Davenport. Christian Ch., C. Leslie, for Ger. City Mission	25 00		
Keokuk. Chautau Square M. E. Church, H. M. Emmons \$10; O. Kiser, A. C. Wooker, \$5 ea.; W. P. Upham, Aaron Conkey, Wm. Burkett, \$3 ea.; R. H. Reed \$2.50; T. C. Gamble, S. M. Clark, A. Hagney, A. M. Lipe, \$2 ea.; others \$44, for German City Mission	83 50		
Oskaloosa. Christian Church, A. Hull, J. Brown, \$5 ea.; E. T. Gadd \$1; others \$21	33 00		

THE CHRISTIAN WORLD.

Vol. 24.

DECEMBER, 1873.

No. 12.

EDITORIAL NOTES.

OUR MISSIONS IN THE WEST.—We cannot too strongly urge our readers to peruse with attention the reports from our missionaries recently appointed to labor amongst the foreign Roman Catholic population of our great West, which we publish under the head of “Missionary Intelligence.” We think that no candid person after examining them will doubt for a moment that there is a field here for vigorous work. *Shall these foreigners, some of them, at least, asking for the Bread of Life, and all of them whether consciously or unconsciously famishing for it, be left unfed?* We believe that there are few in whom the Spirit of God has implanted the love of Christ and of human souls, who would venture to assume the fearful responsibility of answering this question in the affirmative. But would it be less criminal to withhold the material means with which alone the prosecution of the work is rendered possible?

The work meets a real and a felt want. The Rev. H. H. Fairall, our Superintendent of Home Missions, writes that from various parts of the country, from points as yet unoccupied, come requests that missionary labor be instituted at those points for the benefit of the ignorant and unhappy followers of a corrupt form of Christianity. The appeals come from places scattered as widely as St. Louis (where, for example, we ought to establish not one, but at least two places of worship in different parts of the city), New Orleans and Pittsburgh. *The people are ready and desirous to hear the Gospel.* See, especially, what Rev. Mr. Kun says of the Bohemians: “The people gather at the door of the church long before the hour of service, so eager are they to hear the Gospel in their own language.”

Other agencies are not doing the work, or, at least, not up to the requirements of the case. When, as mentioned in our “Historical Statement,” published last March, the American and Foreign Christian Union, about 1862, determined to relinquish in great measure its domestic work to the individual Churches, and devote its main energies to the promising fields opening before it abroad, it was with the confident hope that “the increased interest and exertion in behalf of the foreign population of our

country on the part of the denominational Home Missionary Societies and Boards" would more than fill up what was lacking in their service. And it would be unjust to these Societies and Boards to refuse to recognize the great good that some of them have done in this direction, by means of missionary, tract distributor, etc. But the stubborn fact remains that the work is not being accomplished on a scale commensurate with its importance. Look at the vast numbers of places both East and West in which there are gathered large German, Irish and other foreign Roman Catholic populations without a single Protestant pastor, evangelist, colporteur, or other laborer who makes it his sole or his chief endeavor to bring them to the knowledge of the truth. Or look again at the case of the Bohemians, counted in America by thousands, among whom there has not been a single voice raised for Christ, either through the press or in the pulpit. Now at last our Society has stationed *one* laborer at Iowa City, to reach this class of our population, and he intends, if he can obtain the means, to start a monthly paper of a religious character in the Bohemian language. For these purposes, and to add to the number of laborers, we need the contributions of God's people *Shall we have them?* We have not referred to our work at Cincinnati, Louisville, and Chelsea, which require to be maintained; but merely to the natural and unavoidable *development* which our work must take in order to become a power. We gave last month the reports of three new missionaries. This month we add a fourth to the number; and we beg all Christian men and women who may see these lines to consider prayerfully what it is their duty, even in these times of general financial embarrassment, to do for this part of the Master's cause.

THE LETTER OF THE OLD CATHOLICS.—The extreme interest and importance attaching to the communication which the newly elected Bishop Reinkens and his associates in the Congress of Old Catholics addressed to the late General Conference of the Evangelical Alliance, induces us to give it a place in the present number of this periodical. Much as we should have rejoiced to welcome in New-York the delegates of the men who are attempting a reformation of the Roman Catholic Church, we are still more glad to see evidence in the document before us that these men are advancing to a point, if indeed they have not yet wholly reached it, where their substantial agreement with the orthodox Protestant Churches will become patent to all. We could indeed wish that they had clearer ideas on some points, that there were a little less stress laid upon an external and organic union, a less Churchly and more Biblical tone, in short, that they had cast off the last traditions of the Romish Church while repudiating its hierarchy. But they have nobly struck the key-note of a genuine and harmonious reformation in some of the sentences in which they state their intention and task: "We wish to

cleanse it (the Catholic Church) from the stains of a depravity which has gradually increased for more than a thousand years . . . Every institution and custom which has crept in hurtful to true Christian vitality must be cast out ; *instead of justification by works, the justification by faith* ; instead of hypocritical bigotry, a pure Christian life, must be brought into its belief and conduct."

CHURCH AND STATE IN MEXICO have been definitely divorced. So great and so rapid have been the successive strides taken by Italy, Spain and Mexico towards complete religious equality, that we can scarcely realize that, only a few years ago, these countries were the very citadels of intolerance. Protestantism could make no progress in any of these lands, for the simple reason that a native dared not make profession of the purer faith, or, if he dared, was instantly immured within prison-walls. Now scarcely any where else is the right of religious profession more amply secured by legal enactment. In Mexico the last blow at the spiritual slavery which the State long since established, at the dictation of the Romish Church, was struck on the 25th of September, 1873. On that day was dated a decree of President Lerdo de Tejada, subscribed to by the members of the Mexican Congress with their own hands, which placed Mexico in the forefront of civilized nations. By the first article Church and State are declared to be separate, and Congress is precluded from making laws either to prohibit or to establish any religion. Another article makes marriage a civil contract, and thus deprives the priesthood of one of its greatest holds upon the people, while it removes a most odious discrimination in favor of one religious denomination.— A third article renders religious societies incapable of holding property. By a fourth a simple affirmation or promise to speak the truth, with penalties attached in case of falsehood, takes the place of the oath with its religious sanctions. Finally, by the fifth article, monastic vows and orders are proscribed. On this point the law says : "No person shall be obliged to give his personal labor without just remuneration or without his full consent. The State cannot permit that any contract shall be effective which shall have for its object the limiting, loss or irrevocable sacrifice of the liberty of man, whether on pretence of industry, education or religion. The law consequently does not recognize monastic orders, nor can it permit their establishment, no matter what may be the denomination or the pretence under which their establishment may be sought."

After so comprehensive an enactment, which clinches the legislation of the past few years, the Roman Catholic Church has little to hope for in Mexico. We do not wonder at the desperation with which the clergy of that Church seem to be inspired in all the countries where the downfall of its power has been so sudden and overwhelming. Even the courts

of justice have pronounced against it ; for the decision of Judge Buehli, (referred to in our October number), wherein the banishment of the Jesuits by presidential authority was declared to be unconstitutional, has on appeal been reversed by the highest tribunal of the republic. It only remains now that Protestant Christians of America should seize the rare opportunity now afforded them by the free constitution and laws of the country, by the favorable disposition of the government, and by the willingness of all classes of the population to listen to the Gospel. If they prove at all true to their high responsibilities, what may we not expect to hear of the progress of the truth in the Mexican republic ?

A GRAVE ADMISSION.—We see it stated that, not long since, in addressing some artists to whom he had given audience, Pius IX used this very extraordinary language : “The powers of darkness which have enkindled on the whole earth the present violent contest against the Church, have so brought their adherents into the arena of conflict that at the same period, as if in obedience to a command, *philosophy, science, history, legislation, power, violence, inventions and commerce* are allied for its ruin.” Omitting “power” and “violence,” which the Pontiff has introduced with little appositeness, we have all the elements of modern civilization here declared to be arrayed in solid phalanx against the Church of Rome. What is this but confession that there is an irreconcilable feud between that Church and the intelligence of mankind—a feud as deep and lasting as the distinction between light and darkness ?

THE BRAZILIAN GOVERNMENT AND THE BISHOPS.—As yet the issue of the contest between the Government and the Prelates is uncertain. One after another the Brazilian bishops have followed the pernicious examples of their colleague of Pernambuco, until almost the whole bench, from the Archbishop Primate of Bahia down, have become involved in a direct act of insubordination to the constituted civil authorities. The last and apparently most reluctant to come into the conflict was the prelate of Rio de Janeiro, about whose final decision, as was stated in the CHRISTIAN WORLD for November, great curiosity was entertained in Brazil up to the very last moment. All doubts, however, have now been removed by the appearance of a pastoral, dated September 14th, of which portions are reproduced in the *Imprensa Evangelica* of Rio de Janeiro, of September 20th. In this letter to which the celebrated Papal brief of May 29th is annexed, Bishop Pedro Maria de Lacerda seems desirous of atoning for his dilatory action by emphasizing the penalties imposed upon the disobedient. “As you must know, beloved children,” he writes to his flock, “whoever becomes a Mason commits a most grave mortal sin, disobeying the Church and the Vicar of Jesus Christ. Besides committing this sin, he incurs an excommunication reserved for the Pope, in

such wise that, save at the point of death, no priest has the power to absolve him without the express authorization of the Holy Father." As the bishop cites in support of his opinion those of seven popes and fourteen Brazilian prelates, we must agree with the *Imprensa* that "the Masons can no longer doubt that they are well anathematized, unless they be in the dioceses of San Paolo and Maranhão, whose prelates have not yet declared themselves." Yet it may be some consolation to the objects of the episcopal denunciation that the somewhat protracted term of one year from the 14th of September, 1873, is allowed them in which to avoid a lapse into a state of mortal sin from which only the Pope can rescue them.

Meantime the Government still hesitates to act, although the time fixed for its action has passed, and in spite of the circumstance that besides the original offender six other bishops now stand arrayed in avowed hostility to it, the last of their number being a member of the Imperial Council and holding the office of the Emperor's Chaplain. We cannot but hope that there is no truth in the rumor to which a correspondent of the *New-York Times*, writing from the Brazilian capital, under date of September 26th, gives currency, viz : that a compromise in the form of a *concordat* with the Roman See is about to be negotiated. Such a course on the part of the Government will certainly forfeit it the esteem of its enemies no less than the confidence of its friends and supporters.

Of one thing we may be reasonably certain : the arrogant conduct of the bishop of Pernambuco and his colleagues will hasten the separation of Church and State. If the *Government* can be reconciled to the Papal hierarchy, it is nevertheless impossible to adjust the differences between the Roman Church and the influential classes whom it has alienated.—The *Free Masons* are under excommunication. So are the *Irmantades* or *Brotherhoods* into which Free Masons have been admitted. Of the nature and importance of these Brotherhoods the reader may judge from a brief extract taken from Drs. Kidder and Fletcher's *Brazil and the Brazilians* (p. 107) :

"These fraternities are not unlike the beneficial societies of England and the United States, though on a more extended scale. They are generally composed of laymen, and are denominated Third Orders, as, for examples, *Ordem Terceiro do Carmo*, *Da Boa Morte*, *Do Bom Jesus do Calvario*, &c. They have a style of dress approaching the clerical in appearance, which is worn on holidays, with some distinguishing mark by which each association is known. A liberal entrance-fee and an annual subscription is required of all the members, each of whom is entitled to support from the general fund in sickness and in poverty, and also to a funeral of ceremony when dead. The brotherhoods contribute to the erection and support of churches, provide for the sick, bury the dead, and support masses for souls. *In short, next after the State, they are the most efficient auxiliaries for the support of the religious establishment of the country.* Many of them, in the lapse of years, have become rich by the receipt of donations and legacies, and membership in such is highly prized."

PROPOSED RETRENCHMENT OF MISSIONS IN BRAZIL.—Particularly unfortunate is it that, just when every thing is so promising in the religious prospects of Brazil, it should be deemed necessary to make a retrenchment in the limited work which the Protestant Churches are prosecuting.—The announcement of this retrograde movement at the very instant when all the Providential indications were marking out the necessity of rapid and energetic advance, came almost like a death-knell to the hopes of the devoted laborers on the field. The Presbytery of Rio de Janeiro at once addressed a most affecting appeal to the Presbyterian Churches (North), entreating them by their liberality to avert the impending disaster. We trust that its warning may be heeded. "We cannot stop," say these brethren. "To stop is to abandon the field. We have gone too far. The seed has already taken root, and from all parts of the country comes one and the same request, 'Come and preach.' " Three churches, they tell us, have been organized since last March, and more could have been formed, but that it was impossible to provide them with pastors; and there is already an instance of a church left to itself without a pastor which is in a deplorable condition. New laborers are needed, and the means to erect schools and chapels, as well as a seminary for training candidates for the ministry. "If," write the missionaries in conclusion, "you really wish this nation to be evangelized, saved from the evils of infidelity and indifferentism, when the separation of Church and State takes place, then help us, then tell us to go forward, and you will soon hear of blessed results." Our brethren are certainly right in urging upon the American Churches the duty of sustaining in a manful and Christian way the work they have begun. Whatever doubts may have been entertained respecting the advisability of the action of the Presbyterian Board in entering fields of labor already partially occupied by other Societies, and thus burdening its over-taxed treasury with new obligations, there can be no doubt in the mind of any Christian man with regard to the imperative duty imposed on its friends to see that so promising a field as Brazil—a field pre-eminently its own—be not suffered to languish from insufficient or tardy support.

LETTERS ON SPANISH EVANGELIZATION.—We expect in our next number to publish the first of a series of letters on the Progress of the Gospel in Spain, written expressly for the *CHRISTIAN WORLD*, by Rev. *Antonio Carrasco*, of Madrid, Moderator of the late Synod of the Free Spanish Church. Mr. C. was a delegate to the recent Conference of the Evangelical Alliance, and wrote his first communication before leaving America, although too late for insertion in the present number. We are confident that his letters will prove of deep interest. At Mr. Carrasco's request, we would state that any donations for Spanish Evangelization which may be sent to us will be promptly forwarded to him at Madrid.

The Irish Roman Catholics on our Public Schools.

We have lately been favored with a pretty full discussion of the Public School question by a Roman Catholic Convention. It occurred under these circumstances : On the 17th of October last, the "Irish Catholic Benevolent Union," meeting in the city of St. Louis, took into consideration a series of resolutions submitted for adoption by the appropriate committee, through its chairman, one Father Phelan. Of the majority of these resolutions, aimed at Victor Emmanuel and the "imprisonment" of the Pope, at the King of Prussia, at Secret Societies, and kindred topics, we need say nothing, since they contained little beyond the ordinary common-places of Romish advocates. But there were two which concern us more intimately, and which read thus :

Resolved, That the best interests of the State and of society centre in the proper education of the young, and that education, to be effective of good and conducive to social and national advantage, must be Christian, begin with the catechism and end with the knowledge that God is our God, and Heaven is the reward of virtuous deeds and holy lives.

Resolved, That the present system of public schools, ignoring all supernatural authority, and making God, the first knowledge, the last thing to be learned, is a curse to our country and a floodgate of atheism and of sensuality, and of civil, social, and national corruption.

The former resolution seems to have been accepted with little or no hesitation, but the latter, we are told by the telegraph, awakened a long, spirited and somewhat acrimonious debate. Not that the members of the Convention were disagreed as to the position they were to occupy in relation to the unsectarian system of education at present supported by the people of the various States—they had been too long and faithfully drilled for that. In proof of this we need only advert to the circumstance that although the original resolution just quoted was finally recommitted with instructions to modify, the following resolution was subsequently offered by the same committee as a substitute, and *unanimously* adopted :—

Resolved, That the system of State education now established in most States, by its failure to provide proper religious instruction for the young, and its enlightening the head, to the entire neglect of heart culture, meets with our unqualified reprobation ; that it unjustly taxes a large class of our people, who cannot, without danger to the faith and morality of their offspring, avail themselves of its advantages.

And yet there was some restiveness when it was proposed solemnly to resolve in so many words that "the present system of public schools is a curse to our country and a floodgate of atheism and of sensuality, and of civil, social, and national corruption." Among the members was Mr. A. M. Reiley, Mayor of the city of Richmond, Virginia ; indeed, this gentleman was at a later stage in the proceedings elected

president of the Irish Catholic Benevolent Union for the ensuing year. It would hardly have answered for Mr. Reiley, as he himself admitted, elected by a constituency of which about eighty per cent. was Protestant, and by virtue of his office *President of the Board of Public Schools in the city*, to stand forth an avowed enemy of the system of which he was the head. Accordingly he was the first to object and to say that he could not vote for the resolution without stultifying himself, which he did not propose to do ; and he defended the schools of his city on the ground that the Bible was not read and there was no religious instruction given ;—a defense, by the way, which was of little avail, as he was told by Father Phelan that if religious instruction was excluded they were the most objectionable of all schools. A passage in the discussion showed that all independence of thought or logic was not yet quite extinguished, especially among the laity. We quote the telegraphic report in the *New York Times* and other journals, of October 18th :

Mr. Harley, of Pennsylvania, denounced the resolution, as it contemplated a union of Church and State.

President Dwyer said the resolution meant no such thing, and he did not wish such an impression to get abroad. He advised that the resolution be changed so as to simply favor Catholic schools.

Mr. Harley proceeded, and said that the Catholics had gained a great victory in driving the Bible out of the public schools.

Father Graham, interrupting, said that the Church did not drive the Bible out of the schools. The purpose was to put in them the correct version of the Bible, and the Catholic catechism.

Mr. Harley—"Exactly. Now I ask you, is it just or right that we should introduce our Catholic catechism among Protestants, when we will not allow Protestants, who are in the majority, to use the Bible in the public schools?"

Mr. Chance, of Delaware thought this was a fling in the wrong direction. They might favor Catholic schools, but they should not denounce Protestant schools.

Father Butler, of Kansas, spoke to the same effect. While he did not like to differ with his brother clergyman, Father Phelan, he thought the resolution went too far. It should not be forgotten that the public schools of this country had served as a model for Catholic parochial schools, and in that respect had done good. The main difference between them was one of religion only.

It may very pertinently be asked how, after the expression of such views, Messrs. Reiley and Harley could unite in a resolution of the character of that which we have said finally passed unanimously. We have no explanation to offer ; we can only say that if the worthy gentlemen want any good precedents behind which to hide, they can find any number they may desire in the conduct of the "venerable Fathers" of the Vatican Council, who, after protesting against the doctrine of Papal Infallibility as contrary to truth, reason and Scripture, humbly acquiesced when they found that their opposition would be fruitless

Some secret pressure, on a small scale analogous to that of the Papal court at Rome, may have been exerted to suppress dissent.

However this may be, it is worth while for Protestants to estimate at its full amount the hostility entertained by the Romish clergy and, in consequence, by the most subservient portions of the Romish laity in this country, towards our Public School System. It not only appears in the resolution stigmatizing that system as *a curse to our country* and *a floodgate of atheism and of sensuality*—a resolution which was voted for in its baldest form, we are told, by about one-third of the convention ; but it is equally obvious in the language used without rebuke during the course of the debate. Let Americans who value their time-honored institutions of popular education ponder well the remarks of Father Phelan who took a leading part in the discussion. We quote again from the telegraphic report :—

Father Phelan, of St. Louis, defended the resolution, and said : . . . The public men of America were educated in the public schools, and were exhibitions of the system, and they were the most corrupt and dishonest of any country in the world. Men can steal in this country with impunity, provided the amount is large enough. That the children of the country go heels over head to the devil must be attributed to the education they receive in the public schools which does not fit them for the temptations of the world. In these schools men of science are honored and eulogized, but the name of Jesus Christ is not allowed to be mentioned with reverence. These children turn out to be learned horse-thieves, scholastic counterfeiters, and well posted in all schemes of devilry.

Father Phelan again spoke and said he thought the delegates from the East had not studied this subject enough. *He frankly confessed that the Catholics stood before the country as the enemies of the public schools*, and the reasons therefore should be stated. He considered those reasons were embodied in the resolution. *They must say they would as soon send their children into a pest house, or bury them, as let them go to the public schools.* They were assured they would lose the faith. They were afraid the child who left home in the morning would come back with something in his heart as black as hell.

The Correspondence between the Emperor of Germany and the Pope.

THE letters recently interchanged by Pius IX and the Emperor William, a translation of which as it appears in the English press we give below, are certainly among the most remarkable and suggestive documents of the times. The Pope, it will be seen, feigns to believe that the "rigorous measures" aimed "at the destruction of Catholicism" emanated, not from the Emperor, but from his ministry. Taking for granted the justice of all the accusations which the Ultramontane journals have laid to the charge of Prince Bismarck, the writer, with a cool assump-

tion which will surprise no one who is at all conversant with the processes of thought current in the Roman *curia*, proceeds to lecture the monarch upon the peril he incurs by his course. Then, after a sentence or two which must be regarded rather as a eulogy of his own frankness than an apology for it, the Pope closes with the expression of a view which will be startling enough to all the Protestants who read his letter. It is none other than this, that all baptized persons, in some sense which he does not deign to elucidate, belong to the Pope! Here we have good reason to regret that the writer had not taken time to explain himself. From the Roman Catholic standpoint, we are at a loss to understand how the members of any Protestant Church, who are under excommunication for the mortal sin of schism and heresy, and therefore consigned by Papal bulls to everlasting punishment, can "belong to the Pope."—And it is equally beyond our comprehension how, if we adopt the views of Protestants, the Pope of Rome, whom many of them regard as Anti-christ—pre-eminently the most determined enemy of the religion of Jesus Christ the world has ever yet seen or is likely to see—can have any proprietorship in those who deny his authority as usurped, reject his claims as impious, and deem it one great part of their mission to hasten the overthrow of his dominion.

There have been times when such letters as this last one of Pius IX were not without their influence upon the minds of their recipients and upon the destinies of Europe. The warning, or threat, that for a monarch to do any thing against Rome was to undermine his throne, was used with effect in the first days of the reformation. The wily suggestion that "an alteration of religion works also an alteration in the State" is said to have been the instrument whereby the favorable disposition of Francis I towards the purer doctrines of the reformers was changed into aversion and hatred. But those times have happily passed. Protestantism has quietly refuted all the calumnies of its enemies by giving practical proofs that it is a system of order and stability. The monarchs that have lost their thrones have been those that have been the most zealous servants of the Papacy—the Bourbons of France, Spain and Naples; those that have retained them are those who have either openly thrown off the yoke of the Pope or, like Victor Emmanuel, while professing to yield him reverence have determinedly resisted his pretensions. The countries which have enjoyed the most perfect internal peace are the Protestant countries of England, Scotland, Switzerland, and Scandinavia, on one side of the ocean, and the United States on the other. Those where revolutions have become an almost periodical calamity are the Roman Catholic republics of Spanish America and France—the very stronghold of the Papacy.

The reply of the Emperor William is at once temperate and manly. *We need not draw attention to the forcible language in which his Ma-*

jeesty, in answer to the Pope's accusations, indicts a part of the Romish priesthood as the disturbers of the public peace and the fomentors of discord both in Germany and elsewhere. But we must not pass over the sentence or two towards the end of the letter in which the Emperor, without violating even the strict etiquette of diplomatic correspondence, rejects and exhibits the absurdity of the Pontiff's claim of a proprietorship in all baptized persons. "The Evangelical creed, which, as must be known to your Holiness, I, like my ancestors and the majority of my subjects, profess, does not permit us to accept in our relations to God any other mediator than our Lord Jesus Christ." The entire Protestant world owes the Emperor William a debt of gratitude for so distinct an expression of the sentiments which inspire it. We insert the two letters :

LETTER OF PIUS IX. (ROME, AUGUST 7TH, 1873.)

YOUR MAJESTY : The measures which have been adopted by your Majesty's Government for some time past all aim more and more at the destruction of Catholicism. When I seriously ponder over the causes which may have led to these very hard measures, I confess that I am unable to discover any reasons for such a course. On the other hand, I am informed that your Majesty does not countenance the proceedings of your Government, and does not approve the harshness of the measures adopted against the Catholic religion. If, then, it be true that your Majesty does not approve thereof—and the letters which your august Majesty has addressed to me formerly might sufficiently demonstrate that you cannot approve that which is now occurring—if, I say, your Majesty does not approve of your Government continuing in the path it has chosen of further extending its rigorous measures against the religion of Jesus Christ, whereby the latter is most injuriously affected—will your Majesty, then, not become convinced that these measures have no other effect than that of undermining your Majesty's own throne? I speak with frankness, for my banner is truth ; I speak in order to fulfill one of my duties, which consists in telling the truth to all, even to those who are not Catholics ; for every one who has been baptized belongs in some way or other, which to define more precisely would be here out of place, belongs I say, to the Pope. I cherish the conviction that your Majesty will receive my observations with your usual goodness, and will adopt the measures necessary in the present case. While offering to your most gracious Majesty the expression of my devotion and esteem, I pray to God that he may enfold your Majesty and myself in one and the same bond of mercy. [Signed] PIO.

REPLY OF THE EMPEROR WILLIAM (BERLIN, SEPTEMBER 3RD, 1873).

I am glad that your Holiness has, as in former times, done me the honor to write to me. I rejoice the more at this, since an opportunity is thereby afforded me of correcting errors which, as appears from the contents of the letter of your Holiness of the 7th of August, must have occurred in the communications you have received relative to German affairs. If the reports which are made to your Holiness respecting German questions only stated the truth, it would not be possible for your Holiness to entertain the supposition that my Government enters upon a path which I do not approve. According to the Constitution of my States

such a case cannot happen, since the laws and Government measures in Prussia require my consent as sovereign. To my deep sorrow, a portion of my Catholic subjects have organized for the past two years a political party which endeavors to disturb by intrigues hostile to the State the religious peace which has existed in Prussia for centuries. Leading Catholic priests have unfortunately not only approved this movement, but joined in it to the extent of open revolt against existing laws. It will not have escaped the observation of your Holiness that similar indications manifest themselves at the present time in several European and some Transatlantic States. It is not my mission to investigate the causes by which the clergy and the faithful of one of the Christian denominations can be induced actively to assist the enemies of all law; but it certainly is my mission to protect internal peace and preserve the authority of the laws in the States whose government has been entrusted to me by God. I am conscious that I owe hereafter an account of the accomplishment of this my kingly duty. I shall maintain order and law in my States against all attacks as long as God gives me the power; I am in duty bound to do it as a Christian Monarch, even when to my sorrow I have to fulfill this royal duty against servants of a church which I suppose acknowledges no less than the Evangelical Church that the commandment of obedience to secular authority is an emanation of the revealed will of God. Many of the priests in Prussia subject to your Holiness disown, to my regret, the Christian doctrine in this respect, and place my Government under the necessity, supported by the great majority of my loyal Catholic and Evangelical subjects, of extorting obedience to the law by worldly means. I willingly entertain the hope that your Holiness, upon being informed of the true position of affairs, will use your authority to put an end to the agitation carried on amid deplorable distortion of the truth and abuse of priestly authority. The religion of Jesus Christ has, as I attest to your Holiness before God, nothing to do with these intrigues, any more than has truth, to whose banner invoked by your Holiness I unreservedly subscribe. There is one more expression in the letter of your Holiness which I cannot pass over without contradiction, although it is not based upon the previous information, but upon the belief of your Holiness—namely, the expression that every one that has received baptism belongs to the Pope. The Evangelical creed, which, as must be known to your Holiness, I, like my ancestors and the majority of my subjects, profess, does not permit us to accept in our relations to God any other mediator than our Lord Jesus Christ. The difference of belief does not prevent my living in peace with those who do not share mine, and offering your Holiness the expression of my personal devotion and esteem, I, &c. (Signed.) WILLIAM.

Long-Lost Portrait of a Reformer.

HOW TO ASSIST A NEEDY BROTHER.

[THE following letter from our esteemed friend, Rev. John B. Thompson, D. D., late of Italy and now pastor in Peekskill, N. Y., speaks for itself. We shall be much gratified if his effort should result in securing, in this indirect way, some material aid to a member of the Free Italian Church who has been subjected to loss, if not to actual persecu-

tion, for venturing to rescue from its obscurity the faithful portrait of a Reformer whose very features ought to be dear to us because of the good services he did for the cause of Protestantism in Italy. Brief reference to this interesting discovery was made in our number for February last, p. 54.—ED. CHRISTIAN WORLD.]

PEEKSKILL, October 31, 1873.

My dear Professor :—I have just received a letter from Signor Gavazzi, under date of October 1st. He is again at his work in Rome, after a busy summer in Ireland and Scotland (with the Rev. Mr. MacDougall, of the Scotch Church in Florence, as his associate) in aid of the Free Church. He says he had “a working journey,” speaking at Turin, Bologna, &c., on his way back.

But my object in writing this note is to give your readers the following passage. Are there not some among them who would be glad to have this picture of Paleario? His valuable treatise on the “Benefit of Christ’s Death” is published (in English) by the Presbyterian Board, and further notice of him may be found in Hurst’s *Martyrs of the Tract Cause*, published by the Methodist Publication Society.

Gavazzi says—“I send you the account of the Paleario photograph to see if you can find a few friends to purchase it. I am interested in the sale for the reason that the photographer, Spina [a Christian brother] has been ruined by his daring, as the papists have entirely deserted his studio.”

The finding of the portrait of Paleario is thus described :

“Last May, Signor Philip Spina, an artist, went to Veroli, hoping to find in the Library of that municipality some autographic writings not yet published of Aonio Paleario. He was unsuccessful in his researches, though there were formerly two letters of Paleario in existence, in which he refused the offer of returning to Veroli, his native town, where his enemies in their rage had stooped to insult the tomb of his mother. These two letters had been stolen, but Signor Spina, while making researches, found in a corner of a back room, covered with dust, and blackened by smoke, a painting. On a closer inspection he discovered it to be the portrait of Aonio Paleario, an Italian reformer of the sixteenth century, who was born in 1500 at Veroli in the Campagna of Rome. Early, left an orphan, he was educated at Rome, and applied himself successfully to severe study. After passing his early manhood under the protection of a Roman noble he visited Perugia, Sienna, Padua, and other seats of learning, in search of knowledge. After having achieved academic distinction in oratory, poetry, and philosophy, he married and settled in Sienna. In 1537 he quarreled publicly with a monkish preacher, and in 1542 published anonymously a treatise ‘On the benefit of Christ’s death,’ which exposed him to the hostility of the Romish priesthood. He was denounced as a heretic from the pulpit. In 1546 he was appointed professor of eloquence at Lucca, and emulated in that small republic the position of Demosthenes in Athens. His fame as an orator procured him the chair of eloquence at Milan, for which he quitted Lucca in 1555. Amid all the contests of that agitated period, Paleario advocated political and religious freedom, and opposed papal pretensions. When the papacy regained the ascendancy in Italy, the inquisition was set at work, and Paleario among others was accused of heresy on account of the book he had written twenty-five years before. He

was taken from Milan to Rome in 1568, tried, condemned and executed. After being hanged his body was burned at the bridge of S. Angelo in Rome on the 8th of July, 1570. His constancy at the stake irritated his enemies, one of whom wrote cruel verses on his death, and remarked in a letter that Paleario has suppressed the T in his Christian name (Aonio, i. e. Antonio) on account of its resemblance to a cross. How his portrait came in that municipal library is unknown, but it is conjectured that it must have belonged to the Bishop of Veroli, and come into the hands of the municipality since 1870.

"At the foot of the painting, the cause of his death is stated. Ancient records speak of Paleario as being the most eloquent man of his age. A photograph of the portrait has been taken by Signor Spina, which may be seen at 34 Via della Croce. The Syndic has written in Rome an official letter, at Signor Spina's request, to the librarian at Veroli, requesting him to take great care of the picture."

I have already put into your hands a copy of the photograph, having myself seen the certificate of the Syndic (Mayor) of Veroli, testifying to its genuineness. It will give me great pleasure to fill orders for it by mail at the following prices: Life size \$10—A third of life size \$2—Card size 50 cts.

JOHN B. THOMPSON, (P. O. Box 225) Peekskill, N. Y. }

The Letter of the Old Catholics to the Evangelical Alliance.

THE President of last year's Cologne Congress received the petition presented through the Rev. Dr. Schaff, proposing to the Old Catholic Congress to send three delegates to the sixth International General Conference of the Evangelical Alliance, to be held in the city of New York from the 2d to the 12th of October, and commission them "to communicate to the Christian public of America authentic information concerning the origin, progress, and aims of the Old Catholic movement." He therefore submitted it to the Synodical representation of the Old Catholics of the German Empire. The President had first taken pains to fix upon a number of gentlemen who, by their social position and standing in the movement, as also by their linguistic and other attainments, were fit to be proposed to the Congress as delegates. Unfortunately, various reasons, partly of a personal nature and partly relating to the circumstances of the time, especially the ravages of the cholera in several parts of Germany, compelled them to decline the mission. The President himself, for personal reasons, could not assume the charge. In consequence, the Conference had to forego the idea of sending delegates, and content itself with passing an unanimous resolution to address through the President a letter to the General Conference of the Evangelical Alliance thanking them for the friendly invitation and for the kind and generous manner in which the visit of the delegates would have been facilitated. We also express our sincere pleasure at the testimony this invitation renders to the great and unchangeable purpose originally expressed by us, and to our endeavor to re-unite all Christian confessions into one great Church of Christ, in which *any particular church*, though united as far as essential doctrines are concerned,

may still preserve all other peculiarities corresponding to its national character, its historical culture, and its political and social worth.

With regard to authentic information touching the origin, progress, and aims of our movement we need say but little after the publication of the Munich Pentecostal programme of 1871, and the resolutions and declarations of both of the Old Catholic Congresses, at Munich in 1871, and at Cologne in 1872.

We, therefore, propose to give you a brief sketch of our movement. For a long time there had been a large number of thinking Christians, especially among the representatives of theological science, ecclesiastical law, history, and philosophy, who perceived that the Roman Curia had adopted a plan which tended to the annihilation of spiritual liberty in all branches of knowledge, to the overthrow of the independence of bishops, the absolute centralization of church government by the destruction of all national and territorial peculiarities in individual churches; in short, to the absolute sovereignty of the Pope in church and society. It was known that the ideas of Gregory VII and Boniface VIII were exclusively followed by the clergy, and that every seeming concession to the exigencies of the times was due to the fact that Rome could not yet openly come forward with its real plans. Up to the last hour a return was thought possible, and it was attempted to effect it upon the domain of science, and then prepare the ground for further labors. The so-called Catholic Literary Congress held at Munich, Sept. 28—Oct. 1, 1868, openly expressed this endeavor. The conduct of the Curia, however, prevented such meetings, and the Syllabus plainly forbade them. While the struggle which had lasted so long was continued quietly in the realm of science, it broke out into a general and declared war immediately after the announcement, in St. Peter's Church—Dec. 8, 1869—of the opening of the Œcumenical Council, when the designs of Rome, and of the Jesuits who directed them, became known. The Vatican decrees of July 18th, 1870, made this contest an open one.

First of all we have those decrees which pronounce in direct and violent terms the Infallibility of the Pope and his universal episcopate; but which from a logical inference include the Pope's absolute control of the conscience, mode of life and rights of individuals as well as of nations. This is our plea and the reason for our movement, because, after the publication of those decrees, it became impossible for any one who desired to continue in Christ's word and give evidence to the truth, to remain silent without renouncing the hope of progress. It has also become clear that these decrees had the sole object of sanctioning a system practically called into life 800 years ago; declaring Jesuitism to be identical with Christianity, Romanism with Catholicism, and Ultramontaniam with Christian policy, and giving to this whole system an immovable foundation under the mask of divine revelation. Should the decrees of July 18, 1870, be recalled in the same solemn and precise manner in which they have been promulgated, Curialism would be destroyed, and that Reform of the Church would be begun which we are now striving for. In that case only could we re-enter into relations with Rome. Therefore we may acknowledge in principle the primacy of Rome as an historical institution in the same sense as the ancient undivided Christian Church acknowledged it.

We hope and strive for the restoration of the unity of the Christian Church. We frankly acknowledge that no branch of it has exclusive truth. We hold fast to the ultimate view that upon the foundation of the Gospel and the doctrines of

the Church grounded upon it, and upon the foundation of the ancient, undivided Church, a unification of all Christian forms of religion will be possible through a really Ecumenical Council. This is our object and intention in the movement which has led us into close relations with the Evangelical, the Anglican, the Anglo-American, Russian, and Greek Churches. We know that this goal cannot easily be reached, but we see the primary evidences of success in the circumstance that a truly Christian communion has already taken place between ourselves and other Christian believers. Therefore we seize with joy the hand of fellowship you have extended to us, and beg you henceforth to tread a single path with us wherein all can walk alike.

In order that the work of the formation of a single Church of Christ should become an established fact, every individual Christian creed must cast off everything which has been introduced by men, and restore that discipline and those rules which rest upon the foundation which Christ the Lord laid, and which meets the just requirements of the different nations, and of the age. This is our intention and task to perform for the Catholic Church. We wish to cleanse it from the stains of a depravity which has gradually increased for more than a thousand years. All that Roman domination has created through egotism must be removed. Every institution and custom which has crept in hurtful to true Christian vitality must be cast out; instead of justification by works, the justification by faith; instead of hypocritical bigotry, a pure Christian life must be brought into its belief and conduct. The deterioration of the constitution of the Church into an instrument of the hierarchy and of the Roman bishop must be prevented by the introduction of the rules which guarantee to the congregations their fullest rights, to the lowest as well as to the highest; in short, a system of discipline must be introduced in which true Christian earnestness and Christian morality united with Christian love constitute the end, not a blind subjection of the individual or of all to the fiat of a class or of a single man; in brief, we wish to reform the Church in such a manner that it shall become a fellowship in love, in belief, and in the works of all who believe in Jesus Christ as the Son of God, and as the Saviour, who alone has been and still is our Mediator.

Great changes will be necessary to attain the end. It can only be reached by reflection and a wise choice of ways and means. Therefore we were not disconcerted at the irony of those who said, "You only reject the infallibility of the Pope; you wish to retain all the other absurdities." We have overcome the desire that existed among ourselves for sudden change since we have all come to the belief that the prejudices and ideas in which successive generations have been educated cannot be destroyed in a single night. It has become manifest to all of us that our reform will be far more efficient if we proceed with deliberation, because experience will then teach us to detect in the good we introduce the shadow of evil. We may contend, without vanity and without being accused of exaggeration, that no religious movement which does not aim at the destruction but at the amelioration of the existing state of things, which has to rely upon its own efforts, which has hitherto enjoyed no assistance from the State, but on the contrary has had great obstacles laid in its way, which occurs in an age when on the one hand indifference and materialism, and on the other fanaticism and political influence predominate in all classes of society, has been so successful in so short a time, whether we consider its proportions or internal results, either in the domain of the law or that of life.

On Sep. 22, 1871, it was determined in Munich to organize regular congregations, and thus to provide for the spiritual wants of souls. To-day the Old Catholic Church numbers in the German Empire nearly 100 congregations; (in Baden, 27 congregations; in Bavaria, 33 congregations; in Hesse, 2 congregations; in Prussia, 22 congregations; 1 congregation in Birkenfeld, &c.) In these congregations over 5,000 members are enrolled. If despite the difficulties and inconveniences which many suffer from openly joining an Old Catholic congregation, and in spite of the want of churches and other means of grace, such a result has been already reached, we may boldly hope for far greater successes as soon as our Church has been recognized by the State. Over 40 priests, of whom six have joined us in the course of this year, labor for the salvation of souls. They will also have accessions. Six young men next winter will study Old Catholic theology in the University of Bonn. In many places, the friendship of our Evangelical brethren has rendered regular worship possible in Evangelical churches; in others, the authorities or the Government have granted us churches. In Austria, in Switzerland, in France, Italy and Spain our movement meets with a response. If we look at the internal results they are equally encouraging. By the choice of the clergy and the congregations on June 4, 1873, Joseph Hubert Reinkens, Professor of Theology at Breslau was elected Old Catholic bishop. His inclosed pastoral letter furnishes an evidence that the episcopal office will be carried out in the true apostolic spirit. He was consecrated on August 11 by the Bishop of Deventer, in the presence of numerous priests of all the three dioceses of the church of Utrecht, and this ceremony has strengthened our fellowship with that church. Steps have been taken to communicate with the Armenian Catholics. Thus we are in intimate communication with that portion of the whole Church formerly united under Rome which does not submit itself to Papal absolutism and stands fast by the rights and faith of the ancient Church. Internal reforms have already been begun, such as perhaps are enjoyed by no branch of the Christian Church. We have simply abandoned the abuse of the adoration of saints, especially the exaggerated devotion to the "Holy Mother," and of absolution. We have done away with the abuse of scapularies, medals, and such like. The payment of money for the reading of masses and public prayers has been abandoned. The national language has practically been generally adopted in the Church service, and so far in the giving of the sacrament as it was possible to do without changing the generally accepted doctrine of the Latin Church. The inclosed provisional rules which were adopted in Cologne, June 3, 1873, have already admitted laymen to a certain authority in the government of the Church, an authority which in all its conditions is thoroughly in keeping with the rules and customs of the ancient Church of the first centuries, and lacks nothing to those which would appear desirable in our progressive age. If the proposition for a set of rules for synods and congregations should be accepted, as it doubtless will be by the Congress at Constance and by the first synod, we shall possess a constitution which will probably be of such an excellent character that it will be ardently desired by most of our Evangelical brethren in Germany. A Catholic synod, composed of a bishop, of priests, and of laymen, indicates a reform in the Church which only a few years ago would have appeared impossible. We have written out a constitution which seems to us essential, and which is as follows:

The Episcopal office is to be the leading one.

The functions of bishops and priests are to disseminate the truths of salvation and proclaim the Word of God.

All believers are to cooperate in a legal and orderly manner.

Thus we hope to replace the reign of arbitrariness and centralized absolutism by laws which coincide with the spirit of love and unity, in which the communion of believers should be guided.

We close with the expression of our wish that your conference may succeed in bringing about an active, close union between members of the different branches of the Evangelical Church, and with another wish both for you and for ourselves that the bond of mutual love may be drawn ever closer, that we may found institutions fitted to prepare the way for the reconciliation of all Christian creeds, and to lead to that object unto which we should all strive, that under one Shepherd, under the Lord Jesus Christ, the members of His Holy Church may form a single flock.

May God grant this, and may His blessing be upon your work.

In the name of the Congress of the Old Catholics of Germany, we sign ourselves.

JOSEPH HUBERT REINKENS, Bishop; DR. VON SCHULTE, Privy Councilor and Professor at Bonn, President; DR. C. A. CORNELIUS, First Vice-President; DR. AUGUSTINE KELLER, Second Vice-President.

CONSTANCE, Sept. 12, 1873.

MISSIONARY INTELLIGENCE.

HOME WORK.

Davenport, Iowa.—Rev. C. Peisch.

Rev. C. Peisch, our German City Missionary laboring at Davenport, Iowa, and Rock Island, Illinois, on the opposite or eastern bank of the Mississippi, as well as in the vicinity, sends us the following account of his labors during the month of October. We are sure that it will be read with interest.

"During the month, we have been more encouraged than at any time since the commencement of the mission, on the first of June. My work has been that of personal visitation, tract distribution, and religious conversation, and I have thus reached over 800 German families. Having canvassed the field, and especially urged the children to attend Sabbath-school, I was troubled about a suitable place to accommodate them. A few weeks ago, Mrs. New-

comb, a wealthy and benevolent member of the Presbyterian Church in Davenport, tendered us the use of the "Newcomb Memorial Chapel," erected by her in remembrance of her husband, who died a few years ago. It is situated in a densely populated German quarter called 'Hamburg.' It is a spacious and beautiful structure, and nicely furnished. I visited the German families in the neighborhood, and told them I intended to preach regularly in the Chapel. They received me kindly, and promised to attend. I have preached there twice to good congregations, considering the proximity of a popular beer-garden. In a few weeks, I will have a large mission school in operation. We have an excellent organ, which will delight the children.

In *Rock Island*, across the river, the prospect is still better. We have secured a commodious chapel in the German part of the city. On last Sabbath even-

ing I preached my first sermon in it.—The night was unfavorable, and yet when the bell ceased ringing between 60 and 70 Germans were assembled.—They listened attentively to the preaching of the Gospel. On next Sabbath I will organize a mission school. These chapels were erected for mission purposes by two denominations, but denominational efforts among Romanists and Rationalists are not very successful.—Hence the ‘American and Foreign Christian Union’ is the proper agency, and is gladly welcomed to this field. We thank God and take courage.”

Iowa City, Iowa.—Rev. Francis Kun.

THE work among the Bohemians, as will be seen from the following report of Rev. Mr. Kun, for October, is most hopeful, and particularly so in view of the eagerness with which these first efforts in their behalf are welcomed by the people themselves who are the objects of our solicitude.

“The attendance at public worship has been good, both in Iowa City and the country. The church edifices were comfortably filled. In the city, where I began recently to labor, the people gather at the door of the church long before the hour of service, so eager are they to hear the Gospel in their own language. The tracts which you sent have been distributed among the people, and in many cases they sought them. As religious literature in the Bohemian language is rare in the United States, these publications are greatly appreciated, and make a good impression. As my countrymen are scattered throughout the land, and I am the only Protestant laborer among them, the most successful method of reaching them will be through a religious press, widely circulated. We hope to issue a small monthly soon, which, we trust, will find its way into thousands of families now

strangers to the joys of salvation, and under the influence of skepticism. But its circulation will depend upon the means furnished by the Protestant churches. It is my prayer that they will give the American and Foreign Christian Union the pecuniary aid to publish this monthly for the benefit of my countrymen.”

Keokuk, Iowa.—Rev. H. B. Riemer.

MR. RIEMER is the most recently appointed of our new laborers in the West. We have from him these few lines relative to his first impressions of his field, and what he has thus far been permitted to do.

“There is a large and influential German element in this city, and since I came, about a month ago, I have been engaged in making acquaintances. There are a few evangelical Germans, and these meet together every Sabbath in a hall where we have our religious exercises.

“Our mission school is in a good condition, and promises to be still more flourishing. If we can bring the children of Romish and Rationalistic parents into the Sabbath school, and teach them to sing the praises of Jesus, we need not fear as to their religious future. But our great obstacle is the manner in which the parents spend the Sabbath: they take the children with them to the various places of amusement. Yet many have been reached, and others will come. In my next report I will be able to give you some statistics relative to our work.”

Chicago.—Rev. A. Miller.

We have received the following sketch of his labors during the month of October from Rev. Mr. Miller, our German City Missionary in Chicago:

“This completes my third month of mission work for your Society, and du-

ring that time more than 500 German families have been visited. In many of these I was permitted to pray, and in nearly all to converse on religious subjects. Many thousand pages of tracts have been distributed, no doubt with profit, and a large number of religious books and papers were also thankfully received, even by Roman Catholics.

"During the past month, calls to visit the poor, the sick and the friendless, have increased. In many instances I obtained temporary relief for the destitute, who, with tears in their eyes, thanked me for my sympathy and kind offices. Indeed I might profitably devote all my time to this department of the Master's work. In this great city there are thousands, including hundreds of Romanists, who need not only the Gospel, but also temporal comforts in their sickness and poverty."

Chelsea and Boston.—Rev. M. Dwight.

Of over 450 calls made by our missionary during the month of October, about three-fourths were upon Roman Catholic families; and of 57 families and individuals found destitute and supplied, all except one family and one individual were Romanists. The individual referred to was an avowed atheist, the very picture of wretchedness. Seventy-three years of age, with one hand palsied, he was temporarily staying with one of the most drunken, degraded and squalid Irish Roman Catholic families our missionary had ever seen, but was expecting to spend the coming winter in the Almshouse. Yet that even one so debased as he, or his almost equally degraded hosts, was not beyond hope, was seen when the Christian visitor, with permission, repeated the 19th Psalm and offered a prayer. The eyes of the professed atheist betrayed the tear they would have concealed, and he thankfully received a copy of the *New Testament*, which he promised to read.

PENANCE FOR AN UNBAPTIZED CHILD.

Mr. D. mentions an incident illustrative of the depths of ignorance and superstition which exist at our very doors. A Protestant woman married to a Roman Catholic husband informed our missionary that her child, some time since, died without having received baptism. Her husband was deeply concerned for its safety, believing that the babe was eternally lost. Subsequently a "mission" came to the church which he attended, and the priests on hearing of the circumstance kindly encouraged him to hope that by faithfully carrying out a system of penance he might rescue his child's soul from the world of darkness in which it was plunged and secure for it God's favor. The remedy consisted in his fasting until noon every day for five weeks, and in his remaining on his knees for five consecutive hours in the parish church. "And his wife assured me," says Mr. Dwight, "that he positively went through with that tedious and cruel penance, and in doing so found relief from his distress of mind for the apprehended loss of his child's soul."

HUMBLE PIETY.

As opposed to this gross superstition it is cheering to find the record of a case of apparently deep and sincere piety in an aged member of the R. C. Church. For some nine years a suffering cripple, subsisting altogether by charity, and living entirely alone in a small attic chamber, she appeared to enjoy in a high degree the love of God shed abroad in her heart. "She was very free," says Mr. D., "in speaking of her Christian experience, and seemed much pleased to have me repeat Bible promises and pray with her. When we rose from our knees, she stood up, and raising both hands, said in earnest tones: "'Thank the God of heaven and earth that I have heard this prayer!'" May

we not hope that many truly devout believers are to be found even in the bosom of a corrupt Church—believers between whom and their more highly favored brethren in the reformed Churches there exists a tie of vital union none the less real that it is unseen by mortal eyes.

Cincinnati.—Miss Purlier and Miss Schiller.

Miss Purlier dwells at length in her report upon the distress and destitution with which she is brought into contact in her daily walks—walks which frequently are extended to the distance of from five to ten miles. Yet this destitution which so profoundly appeals to the sympathies of the Christian worker, may also serve as an entrance wedge for the introduction of the life-giving Word into homes which are less wretched on account of the privations they witness than on account of the alienation of their inmates from God and His holy law.

Miss Purlier writes of her reception: "Protestants, Romanists, Infidels have the same needs, and gratefully receive the giver, if not the gift. Women, old and young, of different creeds and languages, hail me in the street and ask for counsel and prayers, entreating me to visit them and others. . . . One says, 'I am old, poor, friendless, and almost forsaken. Will you come every week and pray with me? The Catholic nuns tell me they will pay my rent and make me comfortable, if I will but turn to their Church. But I am afraid I can't believe in their religion. Oh pray for me, for I am old and weak.' I tell her of a strong arm to lean upon, and exhort her not to let her heart be troubled, and believing in God, to believe also in Jesus, who has gone to prepare a place for those who love him; and I beseech her to trust in the great High Priest alone for all things."

Miss Schiller writes of her weekly visits to the Cincinnati Hospital: "The poor patients are always very glad to see me, and have me speak to them. There we find no difference, for the Roman Catholics are as eager to have us converse with them as the Protestants. One poor aged Irish woman received a Testament with Psalms, which she prizes very highly." In our October number Miss S. spoke of the institution of a prayer-meeting in the house of a Mrs. E., once a Romanist, but now won over to the truth. In her last letter, our Bible woman alludes again to this case, and says: "I am happy to inform you that Mrs. E. and her daughter, with a young woman who lives in their house, have united with our Church. The Rev. Mr. W. has been, and is, very faithful in visiting this family; and his influence, together with the efforts which I have been making for some years in their behalf, *has now brought forth good fruit*. It appears to me that the persons with whom I come in contact *were never so willing to have me visit them as they now are*."

Hungary and Transylvania.

We have the pleasure of laying before our readers some portions of the report of Mr. Riedel for the last three months, during which he was employed in Transylvania in the sale and distribution of the Holy Scriptures and other religious books, and in oral efforts for the spread of the truth. It covers the months of April, May and June of the present year.

RACES AND LANGUAGES.

It is characteristic of the field and the work that a great diversity of races and languages is encountered. Thus of the 127 copies of the Bible or portions of it sold, 67 were *German* Bibles or New Testaments, 15 *Hungarian* Bibles or

New Testaments, 15 were in *Roumanian*, and 4 in *Hebrew*, or Hebrew and German. Of other religious publications, 971 were in German and 662 in Hungarian. This necessity of meeting so many different wants and adapting the means employed to very diverse tastes and grades of civilization, is among the greatest difficulties to be encountered by the Bible distributor and the Christian missionary.

LABOR AMONG THE ROUMANIANS.

Mr. Riedel writes:

"Early in April I came to *Kronstadt*, one of the principal cities of Transylvania, and met with one, who was helpful to me in various ways—a Professor in the Roumanian high school. He had been in Germany, knew and loved the Bible, was well acquainted with Bible Societies and Missionary Associations in all the detail of their operations. He stated his regret, that, while other Christian nations were eager and active in laboring at home and abroad for Christ, the Roumanians were absolutely asleep and wholly inactive. One encouraging feature he noticed, that the villagers were more willing to send their children to school. I rejoined, that our experiences were discouraging among his nation as to sales. 'Yes,' he replied, 'you will find few books in Roumanian houses, but an abundance of pictures of the saints.' He continued, that one great barrier hitherto to the free circulation of Bibles lay in the

THREE DIFFERENT KINDS OF PRINTED CHARACTER

in use: 1st. Old Roumanian; 2d. Cyrillic, and 3d. Latin character. He rejoiced however to observe progress, and ardently hoped the Roumanian Bible would soon be ready, when he expected to aid me largely in distributing the same among his nation, strongly confident that thus, under God's blessing,

light and truth would exercise their sway throughout the country. Our own experience is, that the fear of God is still among these Roumanians. This I infer from the strict observance of the Sabbath, and where the foundations are not destroyed, you still find morality among the people. Whereas among the so-called 'Evangelical Saxons,' rank infidelity and false reformers are steadily increasing, and as the never-failing result, the minds of old and young, even of the youth at school, are fearfully poisoned and alienated from the truth. Notwithstanding, I am encouraged to continue my labors, and frequently meet with opportunities of pointing them to Him, who is the way and the truth and the life.

VILLAGE GATHERINGS.

"In traveling through this part of the country, I find the people in the evenings gathered in little companies of ten and twenty in the village fields to hear the news, each being eager to add his contribution. To such groups of inquisitive villagers I often address myself and say: 'Let us turn our attention to some nobler subject than that which concerns this poor world alone. For this world shall perish and the lust thereof, but that which is heavenly endureth for ever.' This will sometimes gain me a hearing; they now crowd attentively around me, and instead of politics or harvest prospects, our conversation turns on the Bible and its great message to sinners, after listening to which they return home quietly and thoughtfully and well satisfied. If they happen to have money, I have often sold a Bible or Testament and useful book on such occasions.

THE ROMAN CATHOLICS.

"My work in May and June has been chiefly among Hungarians of the *Roman Catholic* persuasion, who constitute the main population of the town of *Vasar-*

hily. I have felt deeply interested in these simple people. They found great delight in perusing missionary tracts, Bibles and New Testaments, and I would have found abundant purchasers at another season. When their harvest is housed, the money is more plentiful.

Spain.

THE NEW "ITINERANT MISSION."

Early in the present year, Rev. Daniel Kilpatrick, of Glasgow, undertook, on behalf of the Spanish Evangelical Society, an "itinerant mission" in Andalucia, the southernmost province of Spain, and in many regards the most interesting part of the Hispanic peninsula. Three months were spent in this way, and in July Mr. Kilpatrick returned home, after having witnessed the most encouraging proofs of God's blessing upon the work in which he was engaged. The success which has attended his labors will doubtless incite the Society to prosecute still further the new enterprise, in addition to sustaining its fixed stations.

We shall give some extracts from Mr. Kilpatrick's very lengthy account, in the form of a diary, published in *Times of Refreshing*, for October. Here is the story of his visit to Alfacar, a place some three miles from Granada, where

NO PREACHER OR BIBLE-READER HAD
EVER BEEN.

"Would you believe it, in this town of 1,644 inhabitants, there is not a house of public entertainment, no place where a traveler could get his wants supplied; and so we had to go a shopping. We got ham and one egg at one shop, and two eggs at another, and we went with these to a very decent woman, who kept a kind of shop where we got bread and wine, and she cooked our ham and eggs. After all we made a very good meal; this done, it seemed

as if the neighbors had got word of our being there, for the house began to fill with men and women—the men, chiefly from a mill in the vicinity for crushing olives for the oil. Pepe [the colporteur who accompanied Mr. K.] produced his Bibles and Testaments, and began to talk. I handed to him my Testament, and asked him to read the 15th of Luke's Gospel, and if ever I saw

THE NATIVE POWER OF GOD'S BARE WORD, it was then; the reading of the prodigal son fairly made one of the men break down into tears. The whole group was a study for a painter; the eager listening, the glistening eyes, the varied emotions, all displayed without restraint, or without thought of effect, was something to be remembered, to the glory of God, to one's dying day. Pepe spoke a little upon the parable, and I added a word more; but oh, how I longed to preach Christ to those poor people! We parted mutual friends; I shook hands with them all, and exhorted them to believe only in Jesus. I omitted to state that Pepe sold a whole Bible (a large one), four Testaments, and a number of Gospels, and distributed about two hundred tracts."

More books were presently sold to eager purchasers in the streets. "While we were so engaged, who should come marching into the midst of the crowd but

THE CURA OF THE PLACE,

and an angry man he was. He snatched a tract out of the hand of one of the nearest of the people. Its title was, 'God is love,' and after glancing over it, he tore it in pieces, and scattered it on the ground; then he commenced a tirade against the Protestants, declaring that the only church was the Church of Rome, and a great deal of the common talk of priests. Pepe spoke up to him; but oh, how prisoned and confined I felt that I could not answer him in his own

tongue. I did put in a few words, when he turned round and demanded to know who I was. I answered that I was 'un Ingles,' and you should have seen how he glared at me; he became absolutely white with rage, he literally foamed at the mouth, and there I saw the Inquisitor fully revealed. What would not this man do if he had it in his power? As it was, he went away with this threat, that in a very short time

HE SHOULD HAVE OUR THEOATS OUT.

'Cortar sus cabezas,' are the words he used, and Pepe seemed to think he might keep his word, for he went to consult with a decent man in the village, who advised us to go home by another way, which we accordingly did. It was a much longer way, but perhaps it was as well, for in Spain such things as way-side murders are not unknown, and I know that if ever murder shone in a man's eye, it was in that priest's that day."

A MODERN DON QUIXOTE.

In another village, *Escornas* by name, the Englishman and his companions went on his arrival to make a formal visit to the Alcalde. "We found him," he writes, "as veritable a specimen of Don Quixote as could well be conceived, tall, gaunt, and enthusiastic. He received us in his drawing-room, which was the one apartment of his house, and which would have made a very poor barn, yet he did the honors of our reception with all the dignity and politeness of a duke, offering us his house, and all that was in it, and placing chairs for us with his own hand."

After some other visits the Protestant minister returned to the house where he was to spend the night, and here he found that preparations were going on for

EVENING WORSHIP.

"Lamps were being lit, and means used

both for calling the meeting and for defending it. For calling the meeting, the means were peculiar. It is well known that in performing mass the priest uses a bell. In this village the priest's bell is the only one in the place. So all through the streets *this identical mass-bell was rung*, to call the people to the Protestant worship,—rather a suggestive circumstance one would think. But there was a serious side in regard to the defence of the meeting, and so I found two young men at the door with guns, and one with a sword, and I was told that it was not altogether for display, for the state of feeling is often so bitter as to lead to acts of open and personal violence." No interruption occurred on the present occasion, but the service, though conducted by the eloquent Alhama, was of less interest than at Alfacar. There was indeed a good deal of enthusiasm, but it lacked the spiritual element, and was rather controversial and political.

At *Fuente Vacqueros*, the Alcalde having dissuaded them from holding a meeting for worship in the public square, Messrs. Alhama and Kilpatrick availed themselves of the offer of the Republicans to hold a discussion in their casino, and accordingly the Gospel plan of salvation was unfolded before a crowd of men and women, fierce, stupid and repulsive in appearance—such men and women that if they broke loose, "the horrors of the Paris commune would be enacted with deeper miseries than imagination could paint." "I know," says Mr. K., "it is open to question, whether our ministers should take their places in Republican clubs to preach Christ; but, without entering into the subject, I submit that in this case we had no choice. We had an opportunity here—it was the only one at the time—to get at the ears and hearts of men, and I know of no valid

reason why we should not have availed ourselves of it."

FRUITS OF FAITHFUL LABOR.

In a village named *Cijuelas*, a Protestant shoe-maker is the schoolmaster, giving both secular and religious education without receiving a penny for his labors. "It is," says Mr. Kilpatrick, "a free and spontaneous effort on his part, encouraged, but not paid, by Mr. Alhama. And to show that fruit is already reaped, both temporal and spiritual, I got acquainted with a young man, who, six months ago, was utterly without education, a pest to the place, and a sorrow to his widowed mother, whose heart he nearly broke by his misconduct. This youth was induced to attend the school. He bought a Bible, and learnt to read it, the truth reached his heart, and the consequence is, that openly and consistently he professes to be a believer in Jesus. His conduct is entirely changed in the sight of his fellow-villagers."

WORSHIP IN THE "POSITO."

At *Marchena* Mr. Cabrera was allowed to make a religious address and offer prayer in an open meeting of the

Republican Club. "The place of meeting," says Mr. K., "was remarkable. It is called the *Posito*, and its history is connected with a state of things which has passed away. It seems that in ancient times there was a poor-law, to the effect that a proportion of all the fruits of the earth was to be gathered, and laid up in this large house for the poor; out of this store they were supplied from day to day; and in spring, if from any cause a man had no seed-corn for his land, he could get it here, under the condition that at the harvest he brought back the quantity he had got, and something more. It says something for the charity of the people, that they needed such a large house for their contributions, for I should think it capable of containing about two thousand men. It is empty now, for the poor are provided for by contributions of money instead of produce." The meeting here was instrumental in awakening much interest, and many tracts were eagerly received.

We are glad to hear that the stations of the Society have not been molested in consequence of the civil war, and that the work is going on as usual.

LITERARY NOTICES.

The Teacher's Commentary on the Gospel Narrative of the Last Days of Jesus. Prepared for Teachers of the Word in Sabbath-school Classes, Lecture Rooms, Private Schools and Families. With a Complete Index. By Henry C. McCook, Minister of the Gospel. Illustrated. Philadelphia: Presbyterian Board of Publication. 460 pp., 12mo. Price \$1.25. ♥

The immediate occasion of the composition and publication of this volume is of course the circumstance that the Sunday-schools of our country have very generally been studying in connection with the "International Series;" but the book has a more permanent value because it

is thorough, comprehensive and written on an excellent plan. We heartily recommend it to any of our readers who feel that they would like to take a connected view of the incidents of the last and most important week in our Lord's life.

The Character of St. Paul. By J. S. Howson, D.D., Dean of Chester. New York: Dodd & Mead. 314 pp., 12mo. Price \$1.75.

It was a happy thought of Dean Howson to draw material for his course of Hulsean Lectures, in 1862, from a part of that rich field which, in company with Dr. Conybeare, he had explored in their

masterly treatise on the Life and Writings of St. Paul. The successive topics here discussed are the Apostle's Tact and Presence of Mind, his Tenderness and Sympathy, his Conscientiousness and Integrity, his Thanksgiving and Prayer, and his Courage and Perseverance. Among the many monographs for which the Apostle to the Gentiles has furnished the subject, we do not know of any which is likely to be read with greater profit than this of Dean Howson. The only fault that we have to find with this elegantly printed republication is the omission (perhaps unintentional) of the author's preface.

The Communion Table. The Approach—the Service—the Retrospect. By the Rev. James R. Boyd, D.D. 122 pp., 18mo. Price \$0.50.

Pray for Your Children; or An Appeal to Parents to pray continually for the Welfare and Salvation of their Children. By the Rev. William Scribner. With a prefatory note by the Rev. L. H. Atwater, D.D. 107 pp., 18mo. Price \$0.40.

The character of these two useful little books, both published by the Presbyterian Board, is sufficiently defined by their titles. The former is already well known, having been some years before the public.

Thoughts on the Decalogue. By Howard Crosby, Pastor of the Fourth Avenue Presbyterian Church, New York. Philadelphia: Presbyterian Board of Publication. 164 pp., 16mo. Price \$0.75.

There is a freshness about this, as about everything that Dr. Crosby writes, which will secure for it a large number of attentive readers. In this age when the restraints of law are so little felt, and an arrogant civilization is prone to regard itself as freed from bonds which it fancies were intended for other and ruder ages of the world, the warning cannot be too often sounded that disregard for the prohibition will not render infliction of the penalty any the less sure.

The Story of Madagascar. By the Rev. John W. Mears, D.D., author of "The Beggars of Holland," "Martyrs of France," etc. Philadelphia: Presbyterian Board of Publication. 313 pp., 16mo. Price \$1.25.

A very readable narrative of the work of Christian missions in Madagascar, and of the triumph of the Gospel after passing through one of the most sanguinary persecutions of modern times. Those who cannot have access to Ellis's more extended works will do well to familiarize themselves with this excellent epitome.

Hester Morley's Promise. By Hesba Stratton. New York: Dodd & Mead. 526 pp., 12mo. Price \$1.75.

The "promise" indicated in the title is that of a daughter to be dutiful to the new wife whom her father is about to bring to his hearth. The promise was solemnly given; how thoroughly it was fulfilled, even when the young and frivolous step-mother had brought crushing sorrow to her fond husband and disgrace to his name, the sequel sufficiently shows. If the story is somewhat more exciting than we regard best for young readers, the excellence of the moral and religious teachings of the book cannot be gainsayed. Hesba Stratton is a lively and correct writer, and she has added to her reputation as an author of wholesome fiction by this new production.

Peter Stuyvesant, the Last Dutch Governor of New Amsterdam. By John S. C. Abbott. Illustrated. New York: Dodd & Mead, 1873. 362 pp., 12mo. Price \$1.50.

Mr. Abbott deserves well of his countrymen for having undertaken the series of "The Pioneers and Patriots of America," of which we have another volume. The stately historian often renders no greater service by his researches than does he who in simple but entertaining narrative repeats for the popular ear the story of the past. In this volume Mr. Abbott sketches not merely the administration of the remarkable man whose name it bears, but also the entire domination of the Dutch on the banks of the Hudson. There is here a large fund of incident to which many even of those that were born in our metropolis and are familiar with its growth during the last quarter or half a century are entire strangers. We bespeak for this instructive series, and for this volume in parti-

cular, the attention of parents who desire to put into the hands of their children books that will be no less improving than entertaining.

Crooked Places, a Story of Struggles and Hopes. By Edward Garrett, author of "Occupations of a Retired Life," etc. New York: Dodd & Mead. 469 pp., 12mo. Price \$1.75.

Edward Garrett has such high and acknowledged excellence as a writer of fiction, that any commendation of *him* would be superfluous. It is therefore sufficient to say that his present work is skillfully planned and ably executed, that its characters are well and consistently delineated, and that the aim is a worthy one. All human life has its "crooked places," but none are so intricate or perplexing that a conscientious Christian may not walk them in safety, and in the end find all to be made straight and plain—this is the teaching of this "story of struggles and hopes." We might, had we room, point out a large number of passages in which the author has powerfully or quaintly enunciated some striking truth.

Against the Stream. The Story of a Heroic Age in England. By the author of "The Schonberg-Cotta Family," etc. New York: Dodd & Mead. 583 pp., 12mo. Price \$1.75.

Although none of this favorite author's works have quite equalled in merit or in popularity the remarkable historical romance which first won for her an enviable reputation, each successive volume has thrown valuable light on an important period. The period covered by the present volume is that which witnessed the first discussions of the justice of the African Slave Trade in Great Britain. The powerful interests that were involved, and the great pecuniary losses which were likely to flow from the abolition of that iniquity, made the battle of humanity against prescriptive and almost unchallenged oppression a difficult and heroic one, worthy of the pen of the writer who had so graphically portrayed the times of Luther and the Puritans of England.

Sunshine for Rainy Days. New York: American Tract Society. 96 pp., square 8vo. Price \$1.00. Postage 14 cents.

A very appropriate present for a young child, with full page woodcuts occupying every alternate page, and large type letterpress. Both the illustrations and the general appearance of the book, inside and out, are eminently attractive. The cover with its little medallion chromo is very neat.

What can she do? By Rev. E. P. Roe, Author of "Barriers burned away," "Play and Profit in my Garden." New York: Dodd & Mead. 509 pp. 16mo. \$1.75.

The Author of this volume is already well and favorably known to the reading public by his two previous productions, which, though diverse in character, were alike meritorious and acceptable. Eminently successful in his first venture as a novelist, Mr. Roe has attained an almost equal reputation as a practical gardener, by the unpretending, yet intensely interesting delineations of his own amateur efforts in horticulture.

And now our author has again played the role of novelist, and has produced a book which, we feel assured, will not at all detract from his already well-earned reputation. It is not every novel that is as ably written as the present one, which we can commend for Christian household. But we have no hesitation in thus speaking of the one before us. Its purpose is a high and noble one, while, both in language and style, it is pure and chaste. We believe it will have no corrupting influence even upon youthful readers; and its lessons will tend to guard the young (especially young ladies) from pernicious habits of fashionable idleness in prosperity, and of consequent helplessness and fatal exposedness to temptation in adversity.

Quarterly Reviews.

The Bibliotheca Sacra and Theological Electric.—Edited by Edwards A. Park and George E. Day. Andover: W. F. Draper, \$4 per annum.

Contents for October, 1873:—1. Law, Providence and Prayer, by Prof. J. E.

Wells, M. A. 2. Taine's English Literature, by Rev. John Bascom. 3. Temptation no excuse for Transgression, by Rev. L. P. Hickok, D. D. 4. El Mohrakah, or the Place of Elijah's Sacrifice, by Rev. C. M. Mead. 5. The Structure of a sermon,—The Text—by Prof. E. A. Park. 6. Sin and Suffering in the Universe related to the Power, Wisdom, and Love of God, by Rev. H. Cowles, D. D. Whichcote's Aphorisms. 8. Notes Egyptology, by Rev. J. P. Thompson, D. D., LL. D. 9. Notices of Recent Publications.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
31st October, 1873.*

MASSACHUSETTS.

Boston. Perry Trust Fund	\$171 92
" Rev. G. L. Leonard, for C. W.	1 00
Putnam. Geo. M. Moore, Esq.	100 00
	272 92

NEW YORK.

Hamilton. 2d Cong. Ch., per Mr. John Foote	9 30
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NEW JERSEY.

Newark. 2d Pres. Church, per Caleb S. Ward, Tr.	14 65
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MISSOURI.

St. Louis. A friend, for L. M.	10 00
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ILLINOIS.

Chicago. Evangelical Church	12 63
Bushnell. Meth. Epis. Ch., Mrs. Mandeville \$5; others \$2.35	7 35
" German Meth. Epis. Ch.	18 20
Geneseo. Meth. Epis. Ch. and Ger. Meth. Epis. Ch.	26 30
Monmouth. Meth. Epis. Ch., Jacob Funk \$5; T. D. Hart \$2; J. M. White, H. Smith, J. H. Brown, J. M. Merrill, Jas. H. Smith, L. James, \$1 ea.; others \$3.35—in part to constitute Rev. L. James a L. M.	16 35
" Christian Church, S. Douglass, W. L. Hopper, \$5 ea.; S. Forbes \$3; M. Thomas, Rev. T. V. Berry, Mrs. T. V. Berry, S. Hollam, G. Sickman, \$1 ea.; others \$3—in part of L. M. for Rev. T. V. Berry	21 00
" W. L. Pettit, for C. W.	1 00
	102 73

IOWA.

Vinton. Presb. Ch., Jos. Young, W. F. Williams, \$10 ea.; J. C. Tracer, T. Chapman, G. Harridge, Rev. S. Phelps, \$5 ea.; W. B. Reynolds, Sen., Rev. Mr. Fellows, W. B. Reynolds, Jr., \$2 ea.; C. R. Wilkison, A. C. Boggs, H. A. Thornton, C. Correll, A. H. Ellis, E. W. Hughes, E. O. Fellows, H. M. Wilson, H. H. McKelroy, E. H. Stedman, D. A. Brewer, J. H. Brown, W. Tracer, J. Dowell, E. A. Young, S. Ellis, \$1 ea.; others \$38—which constitutes Rev. S. Phelps a L. D.	100 00
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IOWA—continued.

Davenport. Christian Ch., G. W. Thompson \$6; W. Duffin, E. T. Hopkins, D. C. Eldridge, M. L. Eldridge, Mrs. M. A. Sanders, L. W. Burrows, S. Gospel, Dr. J. A. Reid, E. P. Haddix, Lizzie McAllister, Albert Nuckolls, \$5 ea.; and others \$39—for Ger. Mission and to constitute Rev. H. H. Black a L. D.	100
Iowa City. Rev. J. Hindman \$5; Rev. H. H. Farrall \$1; J. J. Aldor, for C. W., \$1	8
Hebron. Rev. John Haller, for C. W.	1
	209

Received for the CHRISTIAN WORLD, in addition to items specified above:

J. O. L. Hilliard, Boston, \$2; J. Purdy, Mansfield, \$1; J. Moss, Waterburgh, \$2; E. B. Woodruff, M. D., Morris-town, \$3; C. D. Kingsbury, Waterbury, \$2; J. C. Dimick, Boston, \$2; J. James, Detroit, \$2; W. Armstrong, M. D., Philadelphia, \$1; D. Hill, N. Madison, \$1; L. French, Manchester, \$1; Mrs. S. P. Harris, Rockville, \$1; M. H. Clement, City, \$1; Chas. Temple, Boston, \$1; I. E. Beach, Bridgeport, \$1; Rev. Mr. Hall, City, \$4; J. W. Stickney, 10 cts.; H. Ackerman, Brooklyn, \$3; Dea. W. Winter, Clinton, \$2; H. Griswold, Castleton, \$1; Rev. W. W. Adams, Fall River, \$1; J. G. Peebles, Portsmouth, \$2; Rev. S. P. Cook, Ludlow, \$2; F. D. Kennedy, Albany, \$1; I. L. Hinckley, Mansfield, \$2; Rev. G. Whitaker, E. Boston, \$1; Rev. T. S. Anderson, Port Spain, \$2.48; J. J. Reese, M. D.; Philadelphia, \$1; Mrs. J. D. Hague, Poughkeepsie, \$1; S. Cutler, Southbridge, \$1; Rev. D. S. Paris, Sparta, \$1.35; J. F. Cherry, Virginia, \$1; Mrs. C. Munson, Manchester, \$2; Lake Erie Female Seminary, Painesville, \$1; Rev. J. P. Wright, Pikeaville, \$1; L. E. Knap, Middlebury, \$1; Mrs. A. P. Lackey, Uxbridge, \$1.25; H. Tuttle, Fair Haven, \$1; G. W. Thurston, Philadelphia, 10 cts.; W. A. Vail, Clinton, \$1; Mrs. A. W. Heaton, Philadelphia, \$1	57
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Total for month \$675



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